

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 7.

CINCINNATI, NOVEMBER 1, 1890.

NUMBER 18.

(Entered the Post-Office at Cincinnati, Ohio, as Second-Class Matter.)

THE BETTER WAY

IS ISSUED EVERY SATURDAY

THE WAY PUBLISHING CO., PROPRIETORS,

Southwest Cor. Plum and McFarland Sts.,

CINCINNATI, OHIO.

M. G. VOICMANS, President,

J. H. WRIGHT, Treasurer,

C. C. STOWELL, Secretary.

CINCINNATI - - - NOVEMBER 1, 1890

CONTENTS.

FIRST PAGE—Why Should We Accept the Jewish

God, by Hudson Tuttle; Ingersoll on Whit-

man; etc.

SECOND PAGE—Man and his Environment,

Silas Tyrell; The Rambler, No. 4, Edgar W.

Harrison with Portrait; What is Liberty?

THIRD PAGE—A Science with Mr. Willis; How

an Unbeliever was Convinced by a State

Writer; Materialization; Hypnotism and

Crime; How They Testify, Advs.

FOURTH PAGE—Editorials: Objections to Spir-

itualism; Will the Phenomena Die Out?

The Lyceum and Organization; Hit 'Em

Again; Tariff Jeremiads; A Needed Reform;

Money in Spiritualism; Minor Editorials,

Local and Personal; News Items; Lit-

erary.

FIFTH PAGE—Society Correspondence; Adver-

tisements.

SIXTH PAGE—Ladies' Department: The Haunted

Floors; Poem by Calla Harcourt; A Wo-

man's Looking Forward; Augusta Frances

Trip; A Letter; An Acrostic; Air Ship;

Meetings; Advs.

SEVENTH PAGE—Through the Crucible; How

to Make a Religion of Spiritualism, by J.

W. Dennis; Letters from Clackamas, Ore-

gon, and San Jose, Cal.; Advs.

EIGHTH PAGE—Modern and Ancient Spiritual-

ism; Is There a God? The Sun's Corona;

Pamphlet Photographs; Movements of Me-

diums; Advs.

Original Essays.

Written for The Better Way.

WHY SHOULD WE ACCEPT THE JEWISH GOD?

BY HUDSON TUTTLE.

Confined to narrow limits and numerically insignificant compared with the other leading races, the Semite has made a deep impression both for good and for evil on them. It was first to engage in commerce and to invent a phonetic alphabet, which more than any one cause, by the facility afforded for the preservation of ideas, has tended to elevate mankind. From this race sprang Judaism, Christianity and Mohammedanism. The character of the Semitic race is a reflection of the countries they inhabited. Roaming the arid deserts or concentrated around narrow fertile belts and centers of commerce, they were impressed with the stern and implacable aspect of nature. Their belief in their own one God excluded all others, and selfish and arrogant they became intolerant, and declared all religions except their own unwisely false. They never founded an organic empire, made any discovery in science or invention, or produced a work of plastic art. Deficient in power of organization and discipline necessary for military undertakings, their battles have been fought by mercenaries. The Tribes of Israel showed less aptitude for political life than the other branches. They set no value on their liberty except so far as religion was concerned, and accepted slavery without a struggle if their religion was not interfered with. Their wisdom never arose above proverbs and parables. Solomon, the wisest man, was a maker of proverbs. The highest branch, the Arabians, were only able to retain Greek thought for a short time, and their science was only a miserable translation from the Greek. The aphorisms by which the chief relations of morality are expressed are common to all peoples. Of all nations, the Jews should be the last to become the moral standard bearers. They were hard, narrow, egotistical, arrogant, presuming, superstitious, ignorant bigots.

Their dull minds received from their forced contact with Persia all the Spiritualism which enlivens the dreary realism of their theology. At Babylon they imbued the idea of angels and demons, the earthly manifestations of Deity, faith in immortality, resurrection of the body, Messianic longings, and belief in the near approach of the end of the world. Dwarfed in everything else they were characteristically religious, but their religion had no relation to their morality. David with all his abominable vices was a man pleasing to the Lord, and none of his countrymen found fault with him. Their standard was not such as Europeans would adopt. In the observance of religious rites and ceremonies, as distinct from morality, the Jews were pre-eminent. They cannot be said to be excessively moral, but their religion has

bound them together and preserved them through two thousand years of oppression. From the beginning they gave expression to no thought suggestive of the fatherhood of God, a brotherhood of man. Jehovah was the exclusive God of the Jews, and gave all other people to them to slaughter or to enslave at their pleasure. They did not wish to extend the sway of their religion, and objected to gentle dogs professing their faith. Such was the Jewish spirit, concentered in the Old Testament, which is claimed to be inspired, and really is the means whereby they achieved their lofty standing.

The claim has been most unfortunate to mankind. The book cannot pretend to teach science for its every attempt to explain natural phenomena is false. It is not to teach rules of government, for its precepts are in favor of theocracy, slavery and despotism. If its mission is to teach morals, the nation to which it was given was among the most immoral and turbulent of antiquity.

A compilation might be made from classic authors which would have a higher moral tone and fewer degrading examples. It is only useful as a part of a religious system, exclusive and arrogant. Its critical study reveals the fact that the Hebrews were subject to the same law of development as other races. If they did receive a divine revelation, it did not change the course of evolution. Indelible traces of fetishism are visible in their latest theology, and polytheism was for ages entertained. Jehovah was not the only God, he was only the most powerful. The claim that He is the one God is of recent date. The character given Him by the Old Testament is contradictory and changeable. He is the creator and divine father, and again only the God of the Jews! Almighty and omnipotent, eternal and unchanging, and again afflicted with all the weakness of human nature. He walks on earth, talks, sleeps, rises early in the morning, is angry, jealous, revengeful, vindictive and avaricious. The advance is easily traced. The family God became that of the nation, and at length the one God. Monotheism was attained at nearly the same time in Palestine and Greece. Human sacrifice to this god—most dreadful superstition—lingered long in the Jewish mind. It is met with in the histories of all nations, and its ultimate form is the foundation of Christianity—the sacrifice of Jesus. The offering of Isaac and his daughter by Jephthah, in fulfillment of a vow, not rashly given, are not condemned, but rather considered worthy examples of piety, showing beneath black and fathomless abysses of superstition. What that early sacrifice of human beings was may be learned from the Aztecs who carried it to such extremes that it threatened the ruin of their awakening civilization. Their vast pyramids were sacrificial mounds, crowned with gory altars, where legions of human victims were immolated with all the pageantry imagination could invent, and the red handed priest tore the heart from the bosom and held it aloft for all the assembled thousands to see before he threw it on the burning fagots.

The progress from fetishism, with its bloody sacrifices and horrible customs, monotheism, is over an exceedingly long and bloody road, but it has been traversed by all civilized nations.

The Hebrew prophets first became monotheists and attempted to raise the people out of the old superstition. The struggle was severe. The people constantly returned to their old belief. They set up stone pillars and worshipped a golden calf after the bull Apis of the Egyptians. Worshipped the serpent and Baal, Astarte, Thammuz and Moloch, in the pure fetish spirit which was deeply impressed on their laws, sacrifices, rites, prohibition of certain articles of food, prescription of garments and ornaments of the priests.

The struggle between monotheism and polytheism was remorseless. Extermination of unbelievers is the divine charge. The infinite father God rides on the chariots of war and directs the conflict. Even in modern times, when the Moslem extended the sway of monotheism with the sword, the most horrible cruelty was practiced, and Christianity forgetting its suffering founder and the lesson of love he inculcated, has un-

sheathed the sword and been equally remorseless. This is the dire result of religion. Always claiming infallibility and absolute truth, it knows no mercy, pauses at no inhumanity, stays its hand at no crime.

Standing on the high lands of science, looking down the interminable vista of progress from animal worship and cannibalism to please God, the toil and struggle and pain by which it has been achieved can be comprehended. Although its phenomena shall all vanish in rites and ceremonies—from the repast of human flesh, the quivering heart torn from the breast, to the sacramental supper of the blood and body of the crucified Jesus, sink like waves in the smooth expanse of ocean, the effects these have wrought on human progress shall not perish, for through them we breathe the pure air of certain knowledge of the present.

The belief in one God is not the final goal. It is the last term in a long series—the last, far beyond, theory yields to fact, empiricism to knowledge. The night of object worship has vanished before the dawn of the day of thought.

In the brutal ages when God was everything and man nothing, when the real requirements and object of life are unknown, the mind prostrate with fear and the wildest fancies of man's relation to God. He is the great spirit, great chief, the great warrior of the world, and requires all the servility of a petty tyrant and is enraged in a similar manner. Man is created for God's pleasure and then thrown in darkness. To be happy is to incur the wrath of his master. He worries over chimeras which he mistakes for vital questions and wanders world wide from the truth. God is arbitrary in his demands. The choicest furs of the savage chase, the best part of their slain animals, the finest portion of the harvest, the best of the spoils of war, are demanded of the devotee. Advancing, God demands greater sacrifice—the best of the flocks, a certain portion of the captives in war or the immolation of members of the tribal family. The despotic tyrant who rules the universe loves the smell of the smoke from reeking altars. Jehovah demands Isaac, Diana, in anger the daughter of Agamemnon. The watchful care of Terminus must be repaid with a victim. Not only offerings of flesh and grain, pain is the most acceptable of all. Lacerating the flesh with thorns, wearing hair cloth until the bones are exposed by the constant chafing; standing on high pillars exposed to the pitiless elements; a living death in a cloister cell; denial of the healthy appetites; endurance of hunger, thirst, cold and heat—these rejoice the heart of the relentless Deity. This is the nightmare of religion; nor has the age awakened out of the horrid dream. Ignorance is yet the master, and fear narcotizes mankind. Terrible dreams! Hell yawning beneath our feet, devils innumerable with infinite power, and a heartless despot—absolute in his egotism—overriding all. Man is a worm created to be crushed under the iron foot of this tyrant. A priesthood keeps the saddle and drives mankind with gag and spur. They demand the observance of sacred days, have holy books, and prayers not to be omitted. God does not now demand the first of our flocks or harvest, but he requires the sacrifice of our pleasures. He is pleased when we cast reason aside for blind, unthinking faith, and receive the words of his priests without question. Fetishism has not passed as long as Christian churches in their most sacred communion imitate the cannibal in their worship. He sacrifices the captive slayed in war and sits down with his comrades to the horrid repast. They meet and in "love feast" break and eat the body and drink the blood of a crucified God!

"Oh," you say, "it is only as a spiritual type!" Do you forget that the great church of Christianity holds unflinchingly that the words of the priest convert the bread and wine into real flesh and blood?

The Boston Investigator says: "Catholics accept Jesus as 'very and eternal God.' Protestants accept him as the Savior of a small part of the human race and the deserter of the larger part. Spiritualists accept him as a 'medium,' and we regard him as a myth." Who is right?

INGERSOLL ON WHALT WHITMAN

The following is a condensed report of Mr. Robert Ingersoll's lecture on our American poet, Walt Whitman, from the Philadelphia Press. The use of two public halls was refused, and it was only after a severe effort that a place was secured for the delivery of this testimonial in the City of Brotherly Love.

The subject of Colonel Ingersoll's lecture was, "Let Us Put Wreaths on the Brows of the Living." In part he said: In the year 1855 the American people knew but little of books. At this time a young man—he to whom this testimonial is given—he upon whose head have fallen the snows of more than seventy winters—gave to the world a book, "Leaves of Grass." This book was, and is, the true transcript of a soul. The man is unmasked. No drapery of hypocrisy, no pretense, no fear. All customs were forgotten or disregarded, all rules broken—nothing mechanical, no imitation—spontaneous, running and winding like a river, multitudinous in its thoughts as the waves of the sea—nothing mathematical or measured.

In the republic of mediocrity genius is dangerous. The heart of nature beats and throbs in his line. The respectable prudens and demagogues sound the alarm, and cry, or rather screech: "Is this a book for a young person?"

The provincial prudes, and others of like mold, pretend that love is a duty rather than a passion—a kind of self-denial—not an overmastering joy. They preach the gospel of pretense and pantelettes. In the presence of sincerity, of truth, they cast down their eyes and endeavor to feel immodest. To them the most beautiful thing is hypocrisy adorned with a blush.

They do not walk the streets of the city of life—they explore the sewers; they stand in the gutters and cry "Unclean!" They pretend that beauty is a snare; that love is a Delilah; that the highway of joy is the broad road, lined with flowers and filled with perfume, leading to the city of eternal sorrow.

Walt Whitman stood, when he published that book, where all stand tonight—on the perpetually moving line where history ends and prophecy begins. He knew something of song and story, of philosophy and art—much of the heroic deed, of brave suffering of the thoughts of men, the habits of the people—rich as well as poor—familiar with labor, a friend of wind and wave, touched by love and friendship.

Walt Whitman announced the gospel of the body. He confronted the people. He denied the depravity of man. He insisted that love is not a crime; that men and women should be proudly natural; that they need not grovel on the earth and cover their faces for shame. He taught the dignity and glory of the father and mother; the sacredness of maternity.

Maternity, tender and sure as the fear of pity, holy as suffering—the crown, the flower, the ecstasy of love.

People had been taught from Bibles and from creeds that maternity was a kind of crime, that the woman should be purified by some ceremony in some temple built in honor of some god. The barbarism was attacked in "Leaves of Grass."

The glory of simple life was sung; a declaration of independence was made for each and all. And yet this appeal to manhood and to womanhood was misunderstood. It was denounced simply because it was in harmony with the great friend of nature. To me, the most obscene word in our language is celibacy.

It was not the fashion for people to speak or write their thoughts. We were flooded with the literature of hypocrisy. They cried out: "He is a defender of passion—he is a libertine. He lives in the mire. He lacks spirituality."

Whoever differs with the multitude, especially with a led multitude—that is to say, with a multitude of taggers—will find out from their leaders that he has committed an unpardonable sin. It is a crime to travel a road of your own, especially if you put up guide boards for the information of others.

We cannot measure Shakespeare by a few lines, neither can we measure the Bible by a few chapters, nor "Leaves of Grass" by a few paragraphs. The trees of the forest are not all of one size. On some of the highest there are dead and

useless limbs, and there may be growing beneath the bushes weeds and now and then a poisonous vine. If I were to edit the great books of the world, I might leave out some lines, and I might leave out the best. I claim the right to choose. I give that right to all.

The great poet is intensely human—infinitely sympathetic—entering into the joys and griefs of others, bearing their burdens, knowing their sorrows. Brain without heart is not much; they must act together. When the respectable people of the North, the rich, the successful, were willing to carry out the Fugitive Slave law, Walt Whitman showed that he felt the sufferings of the hundred slaves as if he were one himself.

The poet is also a painter, a sculptor—he, too, deals in form and color. The great poet is of necessity a great artist. With a few words he creates pictures, filling his canvases with living men and women—with those who feel and speak.

Yes, Walt Whitman has appeared. He has his place upon the stage. The drama is not ended. His voice is still heard. He is the Poet of Democracy—of all people. He is the poet of the body and soul. He has sounded the note of individuality. He has given the pass-word primeval. He is the poet of humanity—of intellectual hospitality. He has voiced the aspirations of America, and, above all, is the poet of love and death.

How grandly, how bravely, he has given his thought! and how superbly is his farewell—his leave-taking:

"Soon to be lost for aye in the darkness: loath, oh, so loath to depart!"

And is this all? Will the forth-gone be lost, and forever? Is death the end? Over the grave bends love sobbing, and by her side stands hope and whispers:

"We shall meet again. Before all life is death, and after all death is life. The falling leaf, touched with the hectic flush, that testifies to autumn's death, is, in a subtler sense, a prophecy of spring."

Walt Whitman has dreamed great dreams, told great truths, and uttered sublime thoughts. He has held aloft the torch and bravely led the way.

As you read the marvelous book, or the person, called "Leaves of Grass," you feel the freedom of the antique world; you hear the voices of the morning, of the first great singers—voices elemental as those of sea and storm. The horizon enlarges, the heavens grow ample, limitations are forgotten—the realization of the will, the accomplishment of the ideal seem to be within your power. Obstructions become petty and disappear. The chains and bars are broken and the distinctions of caste are lost.

The soul is in the open air, under the blue and stars—the flag of Nature. Creeds, theories and philosophies ask to be examined, contradicted, reconstructed. Prejudices disappear, superstitions vanish and custom abdicates. The sacred places become highways, duties and desires clasp hands and become comrades and friends. Authority drops the scepter, the priest the miter, and the purple falls from kings. The inanimate becomes articulate, the meaneast and humblest things utter speech, and the dumb and voiceless burst into song. A feeling of independence takes possession of the soul, the body expands, the blood flows full and free, superiors vanish, flattery is a lost art, and life becomes rich, royal and superb. The world becomes a personal possession, and the oceans, the continents and constellations belong to you.

You stand in orchards where the blossoms fall like snow, where the birds nest and sing, and painted moths make aimless journeys through the happy air. You live the lives of those who till the earth, and walk amid the perfumed field, hear the reapers' song, and feel the breadth and scope of earth and sky. You are in the great cities, in the midst of multitudes, of the endless processions. You are on the wide plains—the prairies—with hunter and trapper, with savage and pioneer, and you feel the soft grass yielding under your feet. You sail in many ships, and breathe the free air of the sea. You travel many roads and countless paths. You visit palaces and prisons, hospitals and courts; you pity kings and convicts, and your sympathy goes out to all the suffering and insane, the oppressed and enslaved, and even to

the infamous. You hear the din of labor, all sounds of factory, field and forest, of all tools, instruments and machines. You become familiar with men and women of all employments, trades and professions—with birth and burial, with wedding feast and funeral chant. You see the cloud and flame of war, and you enjoy the ineffable perfect days of peace.

In this one book, in these wondrous "Leaves of Grass," you find hints and suggestions, touches and fragments, of all there is of life that lies between the babe, whose rounded cheeks dimple beneath his mother's laughing, loving eyes, and the old man, snow-crowned, who, with a smile, extends his hand to death.

Written for The Better Way.
DO YOU BELIEVE THE BIBLE?

BY RIPLEY A. MOORE.

Perhaps there was a period in which this question was not asked. During this period, to have even propounded this question with an air of seriousness would have been considered a broad back-handed spat in the face of the established church of the country. A man who would let his mind assert its independence enough, for one moment, to doubt the genuineness of the Bible, was considered a blasphemer; guilty of treason, heresy and excommunication, and the severest corporal punishment was the result. The first cries, which sent this question of mental freedom ringing to the ears of bonded humanity, was visited by the very lowest and most inhuman treatment that mortal wickedness could devise. The stake and the fagot were tried to their fullest extent; yet the cry was not hushed, but grew stronger, louder and more universal with every application of the hellish remedy, until now you can hear it in every country, city, town and hamlet of civilization.

The cruel punishment has ceased, and the strong arm of the freethinker's law holds in check the self-constituted persecutors. Why should the Holy (?) Bible have been mersed in the hot bed of persecution and nourished by the blood of the honest conscientious thinker, if it is the direct revelation of God and backed by this authority and divine power?

It is a fact that for ages and ages the Bible was not studied. It lay in the dark, dusky corner of ignorance and wickedness for centuries without ever having the light turned upon it. It lay there with the seal of the Roman Catholic Church upon it, and no one dared to dispute or question its authority. In fact, no one knew what it taught, and if they had they could not have judged of its correctness because of their ignorance of the facts. The priest gave the herd such food as he thought would best make it serve his purpose. They were stuffed with the right kind of trash to make them pliant tools in the hands of their masters; and should any unruly goat blate a cry of discontent he was soundly attended to. And if this failed to have the desired effect he was slaughtered at the stake, and his finances confiscated to the uplifting of the Lord's cause.

Why was this doubt met with such unreasonable punishment? Was it because a denial was a moral wrong and a belief a moral right? Or was it because a denial was a thrust at the power and influence of the bishop, and had a tendency to loosen his grasp on the masses?

We understand it was taught that it was a very grievous sin to doubt the holy writ, but, in reality, it is wrong to honestly doubt its divine origin? Or does it make a man better to believe, or try to believe it all. It cannot be denied that many have gone, according to orthodoxy, to hell, who always affirmed a full belief in the Bible. A belief in the Bible will no more save a man, without the proper conduct through life, than a belief in immersion will. And a disbelief in the Bible, of itself, will no more injure one hereafter than a belief of baptism by immersion. Why should we load ourselves with husks and bran?

The spiritual world is not far distant, as some suppose; it is the very life and soul of the earth. Just as spirit must pervade the organism of man, or vitality would cease, so the spiritual world must penetrate the outer world, or there could be no animation or objective life on earth.—Colville.

Be graceful if you can; but if you can't be graceful be true.

Written for The Better Way.

MAN AND HIS ENVIRONMENTS.

BY ELIAS TURNER.

"There is a natural body and there is a spiritual body."—Paul.

A great deal has been said and written on the subject of "man and his relations," but I am not aware that any speaker or writer has attempted to tell what the environments are or how they most deeply effect his spiritual development and growth. It is a significant fact that the Spiritualists of the first century seem to have regarded man as possessing two distinct personalities, although they affirm that he is in reality an individualized spiritual entity. Paul, in speaking of the individualization of man, says: "The first man is of the earth, earthly; the second man is the Lord from heaven." And as regards the spiritual unfolding of man, he tells that "though the outward man perish, yet the inward man is renewed day by day." Also "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." And he carries the subject so far as to point out the difference between the works of the natural and the fruits of the spiritual man, declaring that "these are contrary the one to the other, so that ye cannot do the things that ye would."

Nor is this sense of a double personality confined to Paul alone, for we find it cropping out all through the New Testament writings. Indeed, my personal experience confirms its truth. "I am constantly performing outward acts which the inward man is as constantly condemning as being contrary to my best and highest good. And in so far as I have read the utterances of our modern spiritual writers, they too have this consciousness of a dual existence. Now the question arises what is it that constitutes the outward or natural man in contradistinction to the spiritual man? A straightforward answer to this question would it seems to me not only settle the fact that mankind have a common nature, but would also throw great light upon the subject of their environments, so that they would be able to know just how they advance or retard their spiritual progress. The subject as explained by the professedly Christian clergy is altogether too senseless and absurd to be seriously entertained by a thinking mind for a single moment. They tell us that:

"God created man in his own image, perfect and upright—a spiritual being! That after creating man God took a second thought and resolved to subject him to a temptation which, if possessed of infinite knowledge, he certainly must have known the created would be absolutely unable to withstand; that the man yielded to the temptation and fell, which not only caused him to die spiritually, but also to plunge the entire race of mankind yet unborn into spiritual death with himself. Also that God could find no way out of this terrible dilemma but to place the guilt of the real offender (if guilt their could be upon "his quely begotten and well beloved son," and place him in the hands and under the power and dominion of that merciful (?) old serpent called the devil, that he might insult, persecute and heap all manner of indignities upon him, and finally end the circus by crucifying him, between two thieves on a cross upon Mount Calvary. And all for what? So that all who would acknowledge that this innocent person (who suffered for the sin of another) died to make atonement for their personal wrong doing should be "washed in his precious blood and be made whiter than snow"—should indeed "be reconciled to God."

And this, they assure us, is the only way in which it is possible for fallen man to come into favor with God so as to have his lost spiritual nature restored to him. Hence, the man who refuses to profess faith in Jesus Christ as his savior from the pains of eternal hell, they call the "natural man," and the one who accepts Jesus as his savior in this respect, they call the "spiritual man."

But Spiritualism rejects this theological explanation of the subject for the following reason: God being the father and mother of man, it teaches that he is constitutionally spiritual, and that, possessing a spiritual nature by divine right, he does not need that any person human or divine should suffer and die for the purpose of restoring to him something which he never did nor ever could possibly lose! And yet, Spiritualism recognizes the fact that there is apparently a radical difference in the character and disposition of human beings, that there are some who seem to be the incarnation of all that is good and lovely and true, while there are others that appear to be the very personification of all that is evil, vile and corrupt. Now, what makes this marked difference in the lives, sympathies and antipathies of human kind? There must be a cause for it, or the effect would not appear. Nor will it do to say that the cause inheres in the essence of being, for that would be virtually saying that evil is a positive principle, which would disown God or Good! Must we not then seek for the difference and idiosyncrasies of mankind in their personal environments? It seems to me that a perfect solution of this problem would be the opening of Pandora's box, which would show us not only the clash and war of human opin-

ions, but would also enable us to behold their causes—would reveal to us the true origin of disease—teach us to accurately account for all malformations of the human structure by giving us a knowledge of the abstruse subject of heredity. But in pursuing our investigations we must never lose sight of the fact that the material body of man is only an instrument which the divine ego is compelled to manipulate in order to play the grand anthem of life while confined in crude matter, and if any of the keys are lacking or notes out of tune, it will be impossible for the manipulator to give a true and harmonious expression of himself or herself to other souls that receive the expression through other and varying embodiments. To me the difference in the cranial development of any two individuals sufficiently accounts for all their differences in thinking, feeling and acting, when taken in connection with their temperaments. But let us subject the make up of man to a critical mental analysis, and see if we can obtain any new light that will help us to form a rational conclusion upon this intensely interesting subject. And just here permit me to introduce the formulated philosophic statement of that grand scholar and logical thinker, Dr. J. M. Peebles: "All known substances are composed of some sixty-five simples called primaries, because just found in the rocks. These rocks, from pulverization and the attritions of ages, result in soils. From these soils—spirit the motive force—vegetables are evolved, which still lift and more thoroughly refine the primates, aiding them to become sufficiently attenuated and potentialized to sustain animal organizations. Man's physical constitution is the grand reservoir of all the ultimates of rocks, soils, vegetables, forests, fruits and animals."

It is doubtful whether any one will care to dispute the doctor's statement as it is neither more nor less than the outcome or result of science. And as I fully and unqualifiedly endorse it, I will suggest the following thoughts in continuation of the subject:

1. That as man is organically dual the general course of his life, as also his bodily health, must necessarily depend upon, and being in proportion to, the amount of harmony existing between the two organisms.

2. That the material body being composed of the "ultimates of the sixty-five primaries," be they more or less, it follows logically that it is simply and only an aggregation of living particles of matter, each of which has a life peculiarity and distinctively its own, and that the union of the soul with, and its action upon them, begets and evolves a general life of the body which is both conscious and intelligent in the world of matter.

3. That this conscious intelligent life continues to exist as such, until the soul abandons the body—until, as the great seer, A. J. Davis, expresses it, "the sensation or the clothing medium of the body, is attracted and absorbed by the spirit, of which it then becomes the material form"—and the living particles of the discarded form manifest themselves as worms, which are absorbed by the natural elements to again become the living constituents perhaps of an earthly temple for some other immortal soul.

This makes the material environment of the soul to be a living, eating, drinking, sleeping, thinking and, to some extent, reasoning being, and may therefore be properly called the "natural man." But this man thinks, reasons, plans and executes only in the interest of his own earthly wants, needs, loves and desires. And why should he? The idea of the brotherhood of men belongs not to the natural but to the spiritual man. Nor can the natural man ever desire and love the things of the spirit, until the soul shall have refined, purified and magnetized the earthly elements sufficiently to compel him to accept its will as his own. This, I take it, is the only object of man's incarnation in matter, and hence his legitimate and proper work.

In the realm of soul there can be no high and low, no better and best, but simply being and having. Souls are fractional parts of Deity, containing all the essences, properties, qualities and force of the universe. Therefore the soul of the Digger or Bushman must be equal to the soul of a Plato, a Socrates or a Jesus. Nature furnishes innumerable analogies showing that the soul neither does nor can change its essential nature. The acorn always produces the oak in some form, but it depends upon conditions as to what its size and form will be. If planted on a side hill amid gravel and stones, with no chance for its roots to strike deep into mother earth, it will develop only the dwarfed and sickly shrub, while the same acorn planted in rich mellow soil having the benefit of the sunlight, the rain and winds of heaven, would evolve the towering oak tree, with its majestic branches extending in every direction. Thus does nature teach us that while it is possible for man to cultivate and elevate his living earthly organism, it is impossible for him, or all the powers of earth combined, to add to or take from one iota of either the quantity or quality of the soul itself. Hence, the difference in souls is in their appearing, the cause of which is in the materials with which they are environed and through which they are compelled to manifest themselves.

And this view of the subject leads us to conclude that all diseases originate not in the spiritual, but in the material part of man. As man has two bodies, the inner and the outer, and as the outer or material body is the "reservoir of the ultimates of all the primaries," it is but reasonable to suppose that his health, and even life itself, must depend upon their presence in the system in exact and harmonious combinations; for if any of them are lacking, or exist in excess in any of its parts, it will be certain to throw the earthly instrument out of tune so that it cannot respond to the manipulations of the soul.

And here the question presents itself, how much do ante-natal influences have to do with giving to man a well developed and healthy body? The soul builds its earthly tabernacle during the period of utero gestation, and consequently can use only such material as exist in the system from which it draws its supplies. Then again how much do fortuitous circumstances, so-called, influence the soul in its work? If it finds a lack of the proper materials to build with, and if circumstances prevent it from constructing all the necessary compartments for the brain, through which it will be compelled to express itself harmoniously or otherwise to the objects of sense, it will manifestly have a very imperfect body, and one that will be liable to be diseased at any moment; for the organism once constructed, there is no hope of ever reconstructing it in the sense of creating new organs. And if it is impossible for the musician to produce the sound or tone of A on an instrument with the key and note A wholly wanting, how can the man who has no organ of consciousness developed on his cranium be governed by that organ in his dealings with his fellow men, or even respect their conscientious scruples? And echo answers—how?

More than this, it points us to the cause of all the morbid cravings and worse than insane imaginings of the natural man, because of his inharmonious make up. It shows that that the absence of certain ultimates in the body creates an intense hungering and thirsting after absent elements, and that the natural man, not knowing what is the matter, seeks to supply them by resorting to the wine cup and narcotic stimulants. But by-and-by when the soul shall have received all the good of the use of the external body, and death severs the cord that binds them together all of these earthly loves for opium, tobacco and whisky will forever disappear—will die with the general physical life which created them.

From Our Reporter's Note Book.

THE RAMBLER.

"Spiritualists are a tough set," recently said a new convert to a BETTER WAY reporter.

"In what respect?"

"Why, they never die. You may kill them and place them ten feet under ground, and before you are aware of it, they 'bob' up at some seance, and either talk to you through the medium or show themselves in physical form."

"Accord the same privilege to all mortals," suggested the reporter, "and you will be a Spiritualist."

"If I were one I wouldn't. You Spiritualists bear the brunt of trying to convince humanity against their own sweet will and reaping ingratitude or persecution for so doing. None should enjoy but that they believe in this life. If they take stock in the resurrection plan of salvation, let them lie in their graves until the blow of Gabriel's horn."

"But you, as a Materialist, then, should lie there forever."

"'Tis true, I am a Materialist; but does that hinder me from believing in the continued existence of the soul after death of the material body. I owe my conviction to matter, for I would not have been able to understand immortality otherwise. It may be due to my constitution; but it was through what you folks term 'materialization' that I was convinced. If that was not matter what was it? They termed it a spirit materialization. I am sure I saw the same party buried over a year ago, and now he bobs up to me at a seance; calls me by name and asks me if I didn't know him. Surely I do. It is the self-same Joe Turner that I knew as a daily companion for some years before he died, and who once confided to me that he believed in Spiritualism. But when I asked if he had been taking a little too many, he shut up and never mentioned the subject to me again; and like a good Spiritualist, he will not say dead. Now, to make sure it was he, I whispered to him: 'Joe who is to set 'em up now?' He replied: 'We'll bunch 'em! That proved the test. No one in this town knows Joe; nor does anyone, beside myself, know that such a person existed; nor the characteristic, for by it he meant that we would throw dice for it. Now, you see, matter convinced me of the soul's immortality, as you technically term it, and why shouldn't I be a Materialist—true to my element—that which gives me life, food, drink, light and at last a proof of man's immortality. If Joe still lives he came out of a material body, in which event spirit is matter. But if he did not come out of that body which we buried, then he must have lived before and only temporarily materialized a body; and in which event matter is spirit. Now which is it?"

The reporter thought he had caught a tarter that time, and wondered if Materialists sometimes didn't make the best kind of Spiritualists, or at least very interesting ones. Probably the reader will think so too. Yours, HAWKEYE.



Written for The Better Way.

EDGAR W. EMERSON.

BY GEORGE.

The subject of this sketch, was born or introduced to earth life in the town of Boscawen, N. H., a few miles North of Concord, the capital of the State of New Hampshire, as the son of Francis A. Emerson and his wife, Julia A. Sherman Emerson, who little thought at the time of the prominence he would attain or that he would be called upon by the spirit world to administer the truth of immortality to the denizens of this sphere. His boyhood was passed the same as many New Hampshire boys, much work and little time for school, for he commenced working for his living when quite young and his education was common school and not much of that.

He continued his manual labor until brought into work by the spirit side of life, when he was obliged to devote his whole time to their calls. At the age of 13 years he united with the Methodist Church and continuing in it a hard and conscientious worker for that cause and faith and a member in good standing until the spring of 1878. While in Manchester, N. H., where he was working at the time, he was obliged to leave his work, not for sickness but a tired feeling came on him and while resting at that time the spirit influence brought him under their control, so that on the 18th of March, 1878, they entranced him for the first time, though while in the church fold he had two or three times "lost himself" or "had the power," as they call it at camp meetings, which was very similar if not the same as spirit control. In March, 1878, they gave a message to a friend of his in a whisper, it was understood and at the time unexpected, and in fact uncalled for, but heartily welcomed. When he came to himself again he asked, "have I been talking or doing anything in my sleep, for I feel very funny and different than ever before when I have been asleep?" He was told what had happened and could hardly believe it.

The next day his friend asked "him to do so again." He laughingly replied "I don't know how, but I will shut my eyes and keep still and perhaps they will come again. Soon a spirit known to him now, but unknown then, entranced him and gave him the name as Theophilus Ward, and gave a message to the friend, telling him the spirits had taken Mr. Emerson from his work purposely as they could not do what they wished with him while he was in a noisy cotton mill where he was working at that time. They brought the tired feeling on him to keep him at home, and if they could they wanted to develop him as a medium for spirit manifestations, but they wished it to be kept a secret between two or three who knew it at the time, until they thought it best to make it public. The friend consented to use his influence with theirs and help what he could. He was entranced nearly every day for nearly three months when the spirit guides wanted to form a small circle which was done for the purpose of developing him. The circle sat with him under spirit direction, for they were given full control for a number of months, then the guide, Mr. Ward, said now we have him under our control and have a proper band of spirits to keep him from hurtful influences both in earth and spirit life and we are willing that the public should come into our circle, and after commencing public circles they were held for about three years and in this time he commenced to give private sittings. Here we want to speak of "Twilight," an Indian princess of the Pennecook tribe, who was the first Indian to control; she did the work of describing spirits in the circle and talking to private sitters, though she said it was not work she cared to do she would until some one else came who could do it better. She made many friends and many who went to those circles in times gone by will speak of "Twilight" with love in their hearts and a kind word on their lips for her; but she does not talk much lately for the medium's work is much before public audiences and she does not like public work or a crowd, so she waits and lets others do the talking; but soon a spirit made herself known

as a Narragansett Indian princess, though she is too modest to say much about the princess, she gave her name as "Sunbeam," and the friend had many a battle with her in words which they both well remember and laugh about now.

She is very independent and outspoken, but she said she had come to stay and stay she has, and everybody is glad she has. She is now quite well known throughout the country as "Sunbeam Emerson." She has, as she says, talked from Maine to California. She has done her work well. She says she went to spirit life fishing for lobsters; she was reaching for one and fell out of the canoe, and instead of the lobster coming to her she went to him, and the body did not come back. Whoever has a chance to talk with her in a place where they can, if they will ask her about it and about her quarrels with the "George" brave when she first came to Emerson, they will have an interesting story. Now let us go back a little to the circles. During the three years of public circles and since then in all his public work his guides have always said don't write much to be printed, we rather not be in the paper; we will grow in strength and favor slowly and firmly; we do not wish to be hurried or flattered by newspaper reports, and that is one reason why there has not been more written about his early mediumship.

They never would promise or tell what they would do. Their answer on being questioned in regard to it has always been: "We will do the best we can." They never made but one promise, and that was after it was decided to give his time and attention to the work. His friend said to the guide: "We do not ask you to make him wealthy or noted, but will you promise to keep him above want and respectable, if you cannot promise this I shall withdraw my support and try to have him give it up." The answer from the guide was like this: "I cannot answer your question now, but will in a day or two." When the time had expired the guide said: "We will promise what you ask, but shall promise no more, but will do, as we said before, the best we can." And they entered into the agreement to all work together for that purpose, leaving the whole plan in the care or charge of the spirit band.

At first he was entranced by different spirits and would talk or impersonate for them, and was unconscious. Soon he became clairvoyant, and the first spirit he saw was one night after retiring. He told his friend he could see a man by the bedside, and he says it is not any one I know, but he described him and his friend thought it must be his guide, Mr. Ward, and asked him if that was his name, he bowed his head in reply. From then on it became a nightly occurrence, and many a night has the time gone by until nearly morning while the two would converse with their spirit friends. Soon he developed his sight so he could see them in the daylight.

Then he became so he could hear them, which increased the pleasure very much for him. Then he says to his friend: "I now know these things are so for I can see and hear for myself and I cannot be a Methodist and a Spiritualist," so he gave up his belief and faith for his knowledge and asked for a letter from the church, but they did not give him one, neither did they expell him, they were in hopes to win him back again, but he did not return and it cost him some snubs and sneers from the followers of the "meek and lowly Jesus," but the spirits have been good sustainers and comforters; they have always been where they were needed, when the flesh felt weak the spirit was strong. He has sat some for physical manifestations, but with only partial success, his spirit band claiming his organism is not adapted for that phase of mediumship and they can do better work to devote their time to the mental phase, such as he is engaged in at present.

His first camp meeting engagement was Sunapee Lake, N. H., where he was almost unknown except to a few of his townspeople, after which his public Sunday work commenced, and he has filled engagements at the following camps: Sunapee Lake, N. H., Ocean City Park, Vt.,

Lake Pleasant, Mass., Onset Bay, Mass., Niantic, Conn., Casadaga Lake, N. Y., Clinton Park, Iowa, Neshaning Falls, Pa., and Oakland, California, and his day work has extended into fifteen States and the calls are growing more numerous every year.

There are two of his spirit band who are well known to the public whom I want to speak of. One is "Sunbeam Emerson," as she styles herself, she is of the Narragansett tribe, never had a brave and never saw a battle; she wanted to be hitched to, she likes her medium best and her friend George next. She says she intends to tell the truth if it does hurt sometimes. If you can get her to say she will be a friend; you can rely on her every time. She likes her work of giving descriptions, messages, &c., and says she does it as long as she can with this medium then her work will be done. She has made friends without number on the side of life, and their names must be legion on the spirit side. She was when she went to spirit life, and has been there about 150 years, but she doesn't seem to grow old, but she says she is in goodness and knowledge.

The other control is one that attended to a work which Mr. Emerson used to say he never would do, and that was, doctor the sick, but in the earlier days of his mediumship, when any one had private sitting, before it was over an Indian brave would introduce himself, medicine man, and describe their ailments and give prescriptions, but the sitter not to say anything to Mr. Emerson, the medium, about it. So in the way he had a number of patients before he knew it. After the medium became aware that he was a Spiritualist doctor, he began to feel different about it. The Indian gave us his name as Wabash, of the Blackfoot tribe; and he was a fine medicine man, and he has brought physicians of the "pale faced" tribe around him. So they have a spirit counsel of doctors now, and attend to cases of all kinds. The medium has many letters with him in them for examination of patients and prescription. Wabash traces him, takes the hair and the pattern the case as readily as though the patient was near by. He is very seate and dignified in his manner, says he has a much work he leaves the fun parts to the Indian maidens. He is a brave to be respected and loved.

A sketch of the medium would not be complete without a sketch of these two spirits, although there are many more who have a part in his life and many others, but we do not often hear from them, only by others.

Of Mr. Emerson personally we can say but little. He is one who makes friends and keeps them wherever he goes, by his kind and sympathizing nature, good heart and honest dealing. He is a good and honest medium, good, low, an honest man and gentleman.

WHAT IS LIBERTY?

Referring to Mayor Chapin's unconstitutional act in preventing the meetings of Jewish Freethinkers and so-called Anarchists in Brooklyn, Rev. W. H. Ford, pastor of the old Bushwick church, from his pulpit, Sunday evening, September 28th: "It is time to call a halt to the so-called freedom of speech, which has become a reproach. Liberty and license are not synonymous. A limit must be placed. We are proud that the mayor had backbone enough to say stop. This is just what the Pope would say about Martin Luther, who was Mr. Ford the right to oppose the Catholic Church. What Mr. Ford means by liberty is liberty to say and do what is not objectionable to him. Anything beyond that he calls license. Where there is real liberty there can be no license. requires a military government to give a license. Liberty means complete liberty or it means nothing. The man whom Mr. Ford worships knew what liberty means; hence he said: 'Resist him that is evil; but whoever smites thee on thy right cheek, turn to him the other also. And if any man would go law with thee, and take away thy coat, let him have thy cloak also.' Mr. Ford does not believe in the teaching of Jesus even to the extent of allowing men to hire a hall and charge a price of admission to those who wish to hear him speak. Jesus went so far that he was only believed in liberty of speech but not offering physical resistance to those who would violate the rights of honest earned possession. Mr. Ford is a Christian clergyman, but he is not a believer in the teachings of Jesus. Twentieth Century.

"Sister Mary Agnes" has written account of "Nunnery Life in the Convent of England." The lady was persuaded by Father Ignatius to become a bride of the much-married Christ. She took the veil and, after a long process of disabusement, broke her vows, and returned to the world after sixteen years of seclusion. According to her account, nuns are treated with the utmost harshness, for instance, eating of the floor is a device intended to cure inattention to the convent bell. The book suggests that there is much reason to those who urge that all convents should be inspected.—London Freethinker.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

A SEANCE WITH MR. WILLIS.

A representative of THE BETTER WAY in company with his lady attended one of the popular seances given by Mr. A. Willis at his home, 264 East Third street on Sunday evening, October, 19.

To say the least it was a wonderful demonstration of spirit power to those who are familiar with such things, though the skeptics may not see it in that light. But whatever the verdict of the latter, there were some things enacted which were beyond human power to perform.

It is undoubtedly possible that many of the manifestations seen at seances in general are possible of imitation or of being played entirely by mortals. But as the cabinet on this occasion was so situated that no bogus spirit could be smuggled into the rooms occupied by the company except through a trap door under the cabinet itself, and this was not the case, for it had been thoroughly examined by nearly all present, it must be conceded by all fair minded investigators present, that the forms seen on that evening were what they purported to be—namely, materialized spirits or spirit materializations. And what can be produced once can be reproduced a thousand times. Thus it may be granted that Mr. Willis is not only a good medium but an upright one—one who does not need resort to fraud or trickery to entertain his guests.

The cabinet so called is a portiered partition hung on the opened folding doors that divide the front and back parlors, leaving a space for spirit operation of about 3 by 7 feet. On both sides of this cabinet sat the circle—that is, the party composing it, occupied both rooms and so surrounded the cabinet as to prevent a cat from passing through to reach it, were they one present, and more so a human being. But despite this, forms appeared in both rooms and coming from the cabinet only, and sufficient light produced on every occasion to recognize the features of these forms. They were human in appearance; but for that they are termed "materializations", temporarily utilizing the material elements to make themselves visible to the physical eye. The physical eye needs matter to reflect itself on the retina, and can no more see the spiritual than can a clairvoyant, or one exercising his spiritual sight see material things. That which clairvoyants believe to see in material form is not matter, but a spiritual counterpart of the object seen.

Besides the forms seen at this seance, there were other equally wonderful manifestations. Two tin horns, generally called trumpets, floated in mid-air and spoke; i. e., voices were heard to issue from them. To those who recognized the voices they were tests, but skeptics might construe the manifestation to a clever trick. This possibility however was exploded by the medium taking one of the trumpets in his hand, while the light was turned on to see the process, and permitted the trumpet to speak for itself, as it were. It spoke loud and distinct while the medium, Mr. Willis, held the trumpet out at arms length and himself carried on a conversation on another subject with some one sitting near him. In the interval the reporter took the liberty to catch hold of the open end of the trumpet; placed his ear to it and then looked into it. Well, the voice was loud enough to be heard by all in the room, but darkness reigned within. Of course, he did not expect to see anybody in it, and if he had, the person could not have been over three inches in thickness, and such a dwarfed monstrosity could not have spoken with a voice of that pitch and extension. But it gratified a curiosity, and this being gratified convinced him that there is more of the truly marvelous immediately around us than there is recorded in history.

But was this all? No; much more could be related, but the tests were of such a private character, that they would not answer our purpose here. One however, might be available, as it concerned the writer directly and was a test for those concerned. The lady who accompanied him made a mental wish on the way and kept it to herself that her spirit guide, a sister of mercy, would manifest or give a test of her presence. As all present were permitted to enter the cabinet in pairs or fours to see the spirits materialize and dematerialize within, this lady's turn came. Hardly had she entered the cabinet when an illuminated cross (a crucifix) was held up to her face, and which was also seen by others inside at the time, and immediately following appeared a female spirit, who addressed her, whispering something which she did not at first catch. Begging the spirit to repeat it, the latter whispered "Sister Anna." It was the name of her guide, and of whom no one knew, for the lady is comparatively a stranger in Cincinnati, and had never spoken of the circumstance to anyone here, and in fact, had forgotten all about it again after she had made the mental wish on the street coming. So that was a test of spirit identity in which neither hypnotism nor thought transference could have played a part. And if it was not a spirit that produced the cross and gave the name correctly, what was it? Theologians and scientists to the rescue!

Now, to make the test still more complete, and not leave herself in doubt that the whole thing might be a self delusion

she called the writer to the cabinet to see what was to be seen. He saw first a pretty illuminated cross, about three inches in size, held up to his face, and then a female spirit draped in white appeared who whispered her name twice in succession as above given. Explanations as already stated were then made.

Can anyone doubt an occult power in all this? Rational and earnest investigation cannot fail to convince any mortal of the truth of immortality and spirit return, if he wants to be convinced. Seek and thou shalt find.

In addition to all these manifestations spirit arms protruded from the cabinet and wrote long messages on blank sheets of paper. Of course, this also may be of human origin, but who would doubt it if the foregoing was genuine? And how can it be doubted when one of these messages contain a test, as it was claimed by some present? However, nothing is as convincing though as personal experience, and that every one must gather for himself.

Written for The Better Way.

HOW AN UNBELIEVER WAS CONVINCED BY SLATE WRITING.

The Rev. W. H. Channing has said: "How can men who immerse themselves, in the body and its interests, and cultivate no acquaintance with their own souls and spiritual powers, comprehend a higher spiritual life? There are multitudes who pronounce a man visionary who speaks distinctly and joyfully of his future being, and of the triumph of the mind over bodily decay. This skepticism as to things spiritual and celestial is as irrational and unphilosophical as it is degrading. We have more evidence that we have souls or spirits than that we have bodies. We are sure that we think and feel and will than that we have solid and extended limbs and organs."

A gentleman called on Mrs. L. the other day to have a seance. He came well and favorably recommended, and made an engagement for the following evening. He acknowledged that he belonged to the "Ingersoll school of thought" and belief, but yet he felt that it was a duty he owed to his faith that if there was an immortal life and a future world, to gain that knowledge and be convinced of such a truth. At this, his first sitting, he became exceedingly interested at first, and as the seance progressed he finally became alarmed and, we might say, frightened, and begged "Wilbur" to close the seance, as a spirit hand came from under the table grasped his hand as it rested on his knee. At the same time Mrs. L. said: "There is a spirit standing near you, who says his name is James—", and the question you have written and which you have in your hand in your side pocket, addressed to him, he will now answer—"Mrs. L. then repeated the question verbatim as the gentlemen had written it, as the spirit prompted her to do, and then answered it in the most minute detail. The gentleman was aghast, awe stricken with fear, and for a moment or so speechless, to the extent that he suddenly arose from the chair, and said, "Mrs. L., I can not stand any more; please excuse me, no man, save the one to whom that question was addressed, could answer it. I have a feeling as if I stood in the presence of such high and holy beings—that one who has thought as I have, feel that I am not now worthy to be here; excuse my abruptness, I will, with your permission, see you again in the near future—I am upset—I must think more; I have received more for thought than I ever dreamed of, good night." He was gone. Now, allow me to ask, is there any other evidence save the above that could have convinced this stolid atheist, this self-opinioned mind of the dark and erroneous train or thought and life he was pursuing? No argument or theory could reach him, he had passed through that ordeal, and was never fazed. Yet, he was honest, as all those men are of that mind, and the interior spiritual part of his nature made him feel that this life was not the all of life.

Before closing this article I will relate one more instance. A well-known gentleman of this city called on Mrs. L. last Sunday morning. He, too, had been converted from atheism, and during the conversation with Mrs. L. he picked up a double school slate which was on a table near at hand and remarked, saying: "Mrs. L., I believe your powers are so great and grand, that if I place this slate on the floor, in your presence, and place my feet upon it, the spirits will write for me. Shall I do so?" Mrs. L. replied: "It matters not to me; if you wish, you can try the experiment, yet I am doubtful of the result." The gentleman wrote on different slips of paper two questions—one to his daughter and the other to a friend in the spirit world. He folded the papers carefully, placed them inside the slate, and laying the slate before him on the floor, he placed both feet on it, Mrs. L. being fully three feet away. The conversation was resumed, as they sat waiting for the manifestation; in about ten minutes the pencil was heard writing, and continued for some time. When at length the noise of the writing ceased, the gentleman became nervously agitated, so much so he could hardly pick up the slate. When the slates were opened there were found two communications written on the leaves of the slates—both in different hand writing and each signed

by the parties to whom they were addressed, and each giving a satisfactory answer to the questions.

If this was not positive, palpable evidence of spirit power and presence, what other can we get, and how can we obtain it? Both the gentleman and Mrs. L. were equally astounded at the result and well they might be at such a wonderful demonstration. Thus Spiritualism is leading us onward and upward, placing in our hands the magnetic wand by which we can pierce the hitherto impenetrable veil which has so long shrouded and obscured God's wisdom, the knowledge of His works, the beauty of His kingdom in Heavens, and the eternal life into which we must all enter, sooner or later, and wise is he that hath his wedding garments prepared and his lamps filled with oil—the oil of knowledge—that when the call comes for him, he can joyfully say: "I am ready." APPARITOR.

Written for The Better Way.

MATERIALIZATION.

C. H. KICK.

Having received some very remarkable spirit manifestations in our good old city of Oakland, Cal., I thought possibly that they might prove interesting to your readers, as they were conducted under test conditions, with a medium, who does not enter the cabinet, but remains outside all the time, in full view of everybody, so there can be no personations or transfigurations, and being in a private house, properly examined, and secured from outside assistance.

Among the first to appear was my Indian guide "Seueca" a tall, robust, pleasant faced man, who materialized near me, and several feet from the cabinet or medium, decked out in full costume including his head-dress of feathers, and looking the same as I have previously seen him clairvoyantly in my own home. After talking with me a few moments he disappeared again at my feet.

Then from a small white spot on the carpet near me, a form dressed in white materialized, and came to me with joyful greetings. I recognized her as my niece, whom I have often met before with different mediums in various cities, both in the East and West in public, and in private seances. She is a beautiful spirit, and to show her power she sometimes takes my hand and dematerializes slowly until every part has dissolved and disappeared, perhaps to re-appear a short distance away. Her flesh and form seems as solid and perfect, as well as when in earth life, while she speaks with like ease.

I then beheld a form coming up beside a chair, about two feet from me, which proved to be my own dear boy, who had passed away several years ago, at the age of twenty-one. He looked as perfect, even to his clothing as he did when in earth life. He sat down beside me, holding my two hands, to give him strength, and talked in the same tone of voice as he used to. After five minutes conversation, he said "Father, I am losing power and must go—good-bye." He then took one step towards the cabinet, and disappeared.

The next who came were four full forms at the same time. My mother, two sisters and a cousin, fully materialized, and recognized; greeting me as warmly as a son and brother would be received after a long absence, while in earth life. This taking so much of the force to make up, they only remained a few moments, then went to nothing to my feet.

Other relatives came, giving me a cordial greeting, while neighbors, friends and school mates whom I had known in the Eastern States years ago, came and gave proofs of their identity.

I next observed a very tall richly dressed lady, with a very bright star upon her head, while another much larger star was suspended above the other. She informed me that she was an ancient spirit, and that when in earth life lived upon that sunken Continent known to us as the lost "Atlantis." I have seen several spirits, that came from the above mentioned place, and all were very tall and finely built. One of them gave a very interesting description of that place, its inhabitants, and the thrilling event in which that whole nation was destroyed.

Among other interesting incidents, of this seance in which thirty eight forms from the spirit world, had materialized for me, was a statement that an aunt of mine, (giving the name) had recently passed to spirit life, which was confirmed within about to days afterward, by a letter from the family, telling of the death of their mother, also a very highly esteemed friend and brother mason, with whom I was very much attached in the East many years ago, came and gave me the grip, which only "Master Masons" understand. What better proof could I ask for, that our dear ones, are not dead but that they can, and will come when conditions are allowed them, to help them. Many of those that came to me at this time, I have seen before under various circumstances, and places, and through different mediums. And without a medium of t'at phase being present you can just as well expect to send or receive a telegram without a battery, for they must have magnetic force from human bodies to assist them to work in our atmosphere, and very few persons have the right kind of magnetic properties which is required.

HYPNOTISM AND CRIME.

The sentence not long ago of a hypnotist to penal servitude in Paris for procuring from a somnambulist a check for \$5000, brings home to us, as a practical matter, the possibilities for crime which the facts of hypnotism offer. A writer in the current Contemporary Review cites a number of cases which show how entirely possible it is that the greatest crimes may be committed by hypnotists, or at any rate upon hypnotized persons, for the belief of many of the most intelligent observers is that the cause of hypnotism exists, not in the mind of the hypnotist, but in that of the hypnotized. Sleep itself would seem to be a state which might expose those under its influence to injury, and, where the sleeper may be compelled to commit any act suggested to him, the possibility of injury is very much increased.

But not only, it appears, it is possible to make sleeping subjects commit acts which are suggested to them. It is entirely possible to make the subjects commit, after they are awake, acts which have been suggested to them while asleep.

Thus Dr. Charcot is said to have told a gendarme when asleep to go to a certain part of the garden and assassinate the president of the republic. The man glided to the spot suggested, made a stab at an old tree standing in this part of the garden, and, returning, confessed his guilt. This is indeed a very old fact of mesmerism. But in former times it was considered the result of the influence of the mesmerizer rather than a characteristic of the mesmerized. In his recent book Dr. Albert Moll of Berlin says that the longest post-hypnotic suggestion which he has seen executed was at the end of four months, no hint having been given the subject in the meantime.

It being beyond question that the facts of hypnotism may be used by wicked persons for criminal purposes, what shall the law do to protect the community from the misuse of these facts? The British Medical Association, which met last August, protested against the public exhibition of the phenomena of hypnotism. But what harm these exhibitions can do beyond acquainting the public with the facts which they are certain to know anyhow it is difficult to see. No improper use of these phenomena can be made in public. But it is very possible that improper use of them may be made in private.

It is proposed that the liberty of investigating these phenomena shall be limited to the medical profession. Several objections may be made to this suggestion. One is that the attitude of the profession to the subject has not been historically very satisfactory. They have ridiculed it in the past, and the fear has been expressed that if, in the future it should be given over entirely into their hands, they may turn the lock upon investigation. Such a limitation, furthermore, would be extremely difficult to carry out in practice. To us it would appear that the new phenomena are like poisons or guns or any other dangerous thing. Their use cannot be interdicted because of their possible misuse. When they are misused, society will find a way to punish the guilty, as it has done in the case of the hypnotist sentenced in Paris to penal servitude.—N. Y. Times.

How They Testify.

The mind of every man is God, and flowed from the divinity. Whatever fruit it produces, it reaps itself.—Marcus Aurelius Antoninus.

The soul some future life may know; to better worlds immortal shall she go. Whatever event the doubtful question clears, death must still be unworthy of our fears.—Pompey.

There is nothing that can destroy its own essence. The soul is indissoluble, incorruptible and immortal.—Maximus Tyrinus.

Whatever moves of itself is immortal. The soul is therefore immortal.—Quintilian.

The soul is one simple and entire thing of itself, and no more capable of being made up of any intrinsic matter, than it is of being divided in itself, because indeed it is not dissolvable.—Terullian.

The soul of man is intellectual, incorporeal, impassible, immortal substance. The body dies by reason of the soul's departure from it. Being immortal, the soul is naturally capable of understanding and reasoning about these things.—St. Athanasius.

The accumulation of explosive gas in a room, mine or ship's hold can now be ascertained by means of an indicator. It consists of a porous cylinder closed by a thin metal membrane, and the penetrating gases raises the membrane, closes a circuit, and rings an alarm.

He who laughs easily is also easily angered.

You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this Book or LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

Ayer's Pills.

For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.

"For a long time I was a sufferer from stomach, liver, and kidney troubles, experienced much distress in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."—Maudie J. Perin, Porto, Portugal.

"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass.

"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. D. C. Grubb, Buwellville, Va.

"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to minuscule localities. Taken in small and frequent doses, these Pills

Act Well

on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."

—C. F. Alston, Quitman, Texas.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"In 1888, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."—H. W. Horsh, Judsonia, Ark.

Ayer's Pills,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

—THE

Science of Immortality,

—A LECTURE BY

WILLIAM F. PECK.

The above lecture was delivered by our gifted correspondent and lecturer, Mr. W. F. Peck, at Casadunga Lake Camp Meeting, August 11, 1888. Is able and thought-provoking; expressed in apt, clear and comprehensive manner characteristic of the author. Price ten cents. To be had at this office.

Studies in the Outlying Fields

—OF—

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arrive to the laws and conditions of man's spiritual nature. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of mind and the soul; What is the scientific state? Mesmerism, hypnosis, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitivities; Prayer; The light of sensitiveness and thought transference; Immortality—What the future life must be; Granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychological relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsome 7 bound, 252 pages. Sent, post paid, \$1.25. Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

Illuminated Buddhism

—OR—

TRUE NIRVANA.

PRICE, PAPER, FIFTY CENTS

For Sale at this Office.

Lights : and : Shadows

—OF—

SPIRITUALISM

By D. D. HOME.

"LIGHT MORE LIGHT."

Price \$2.00—412 Pages.

FOR SALE BY THE WAY PUB. CO.

GLEANINGS FROM THE

PAGES OF HISTORY.

By the aid and in the light of Progress, Rev. authors articles in prose and poetical songs, with music, constitute the contents of this volume. Among the prose are: "Platform of principles and a general basis of the coming church"; "Statements of facts and a compend of evidence"; "Spiritual truths recorded in the Bible"; and "Reasons for not being an orthodox church member." Of songs, with music, are: "Footsteps of Angels"; "Shining shore"; "We shall meet Beyond the River"; "House of the Soul."

50 Cents. For Sale at this Office.

LIFE AND LABOR

—IN THE—

SPIRIT WORLD,

By The Members of The Spirit Band of

MISS M. T. SHELHAMER.

Volume of 48 pages, neatly and substantially bound in cloth, \$1.00; postage 10 cents. Full set \$1.50; postage free. A special edition has been issued which is embellished with eight illustrations representing scenes in spirit life. For Sale at this Office.

Religion of Man

And Ethics of Science.

By Hudson Tuttle.

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the Religion of Man and the system of Ethics as treated in this work. The following are the titles of the chapters:

Part first—RELIGION AND SCIENCE.

Introduction; Religion; Fetishism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Problems—the Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Pain, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself.

Part second—THE ETHICS OF SCIENCE.

The Individual, General and Evolution of Spirit; The Laws of Moral Government; The Appetites, Passions, Emotions, Love, Wisdom; Conscience, Accountability, Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Man's Great Challenge and Development of the Will; The Character of Human Light; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Member of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

320 pages, finely bound in muslin, sent, postage free, for \$1.50.

Address THE WAY PUBLISHING CO., Cincinnati, O.

LECTURES

—ON—

MEDIUMSHIP,

—BY—

PROFESSOR J. S. LOVELAND.

A course of Seven Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the PERPETUITY OF SPIRITUALISM.

Price, Cloth, \$1.00.

Large, clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps.

For Sale at this Office.

BEYOND;

A Record of Real Life

—In The—

Beautiful Country

—Over The—

River and Beyond

PRICE 50 CENTS.

For Sale by The Way Publishing Company.

DIVINE SECRETS

—OR—

RULES FOR SOUL CULTURE,

As Applied to the

DEVELOPMENT OF MEDIUMS.

BY R. S. LILLIE.

PRICE 10 CENTS. For sale at this Office.

No postage stamps accepted for Books.

FOR SALE AT THE OFFICE

—OF—

THE BETTER WAY

FARADAY PAMPHLETS.

No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage 1 cent.

No. 2.—The Origin of Life, or Where Man Came From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage 1 cent.

No. 3.—The Development of the Spirit After Transition; The Origin of Religions, by M. Faraday. Price 10 cents; postage 1 cent.

No. 4.—The Process of Mental Action; or How We Think, by M. Faraday. Price 10 cents; postage 1 cent.

No. 5.—Jehovah's Fiction, Founded upon the Life of Apollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday, 288 pages. Price, bound, 75 cents; postage 5 cents.

Rome, Not Bethlehem, the Birth-Place of Jesus. Extract from No. 5. Price 10 cents. Who Wrote the New Testament. Extract from No. 5. Price 10 cents.

No. 6.—(Continued) or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 7.—Progression, or How Spirits Advance in Spirit Life; The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 8.—Dissolution, or Physical Death, by M. Faraday. pp. 15. Price 10 cents.

No. 9.—The Relation of the Spirit to the Phenomena of Life, by M. Faraday. 10 cents; p. 10.

BOWLES PAMPHLETS.

No. 1.—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carle E. S. Twing, Medium. pp. 91. Price 35 cents; postage 2 cents.

Later Papers from Samuel Bowles. Carle E. S. Twing, Medium. pp. 37. Price 10 cents.

THE BETTER WAY.

THE BETTER WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

A. F. MILLERS - EDITOR

CINCINNATI - NOVEMBER 1, 1890

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent Six Months for One Dollar.

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear in this paper are under no obligation to us, and we can assume no responsibility for the same, must be addressed, and money orders made payable to, THE BETTER WAY PUBLISHING CO., Southwest Cor. of Plum & McFarland Streets, CINCINNATI, O.

NOTICE! All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which conditions only we can assume responsibility for the same, must be addressed, and money orders made payable to, THE BETTER WAY PUBLISHING CO., Southwest Cor. of Plum & McFarland Streets, CINCINNATI, O.

OBJECTIONS TO SPIRITUALISM. "My fatal objections to Spiritualism," writes a correspondent of the "Agnostic Journal," "after investigating the evidence for the so-called phenomena and revelations from all sources, are as follows:

"1. It is of very limited individual experience, and quite unobtainable of experience by the vast majority.
"2. It objects to the current superstition called Christianity, yet erects in its place an equally uncertain and unevangelical theory in its place.
"3. The evidence is invariably second and third hand, such as B tells C that he heard or saw A, and when sought first hand is then undemonstrable.
"4. Its press organs never admit practical offers and suggestions to Spiritualists, but simply loose expositions of its theory by unrecognizable correspondents, or those already biased to the 'faith,' and strictly boycott and burk all outside practical suggestions by honest skeptics.
"5. Even, in very rare cases, we obtain evidence at first hand, the spirits are always clothed. No one has ever seen or depicted a nude spirit form. God in Nature is pure and unadorned.
"6. The believers are of no greater mental calibre than the believers in the current form of Christianity, which cannot be evidentially proved in dogma or creed; and, as the Spiritualists disbelieve and disown the one, what better evidence have they for erecting an equally undemonstrative 'ism' in its place—no so-called Spiritualist possessing the power of demonstrating his experiences except to a similar believer?
"7. Its error is demonstrated by its exclusiveness of followers, its disbelief and vagueness of opposing evidence, showing it to be but sectarian as are other equally illusive faiths and religious systems, which Spiritualists themselves reject, yet accept their own on equally blind and illusive grounds, and have no better evidence to offer for the one than the other."

In reply to this it might be said with positive assurance that the writer of these objections did not "investigate the evidences for the so-called phenomena and revelations from all sources;" for if he had he would not have had such "fatal objections" to note down. We do not mean to assert that he willfully prevaricates, but that the sources whence he obtained his information were not good, or he did not understand the modern operandi of investigating—the philosophy of it. We will not argue the objections numerically, for each one could be closed by simply saying that the writer does not know what he is talking about—is not familiar enough with the entire subject to either prove it or disprove it. And the reader will see at a glance that some of his objections are really feeble, if not insipid looking to many. His 5th objection is unique. While there would probably be less power needed to materialize the unclad, it would meet with objections from sitters, as Spiritualists (those who are convinced of immortality) care not for the form so much as the intelligence the spirit manifests—the intelligent proofs of its identity—knowing that but few spirits can materialize perfectly, and then only after many trials. And as a spirit cannot materialize perfectly without much effort, there are many mortals who cannot be convinced or receive the proper evidence without much effort. Thus we say, try, try, again. There never was a good thing accomplished nor anything gained that was worth knowing, without an effort.

WILL THE PHENOMENA DIE OUT?

The London Light says: "From time to time we like to give our readers some account of the manifestations of spirit power, which still linger in the United States, but are uncommon in this country," and then copies Mr. B. Pratt's experience at Onset.—The expression "still linger" seems to convey, or is intended to convey that these "manifestations of spirit power" are destined to die out in the United States. We doubt it despite their being "uncommon" in Eng-

land. We fear our English brethren have been too exacting with their mediums. It is well to be watchful but not exacting—critical but not hypercritical. Mediums require spiritual or psychological breathing room to produce good manifestation, or phenomena of any kind. Hemming them in too closely destroys the conditions needed by spirits to operate through, and they will naturally withdraw to more congenial climes, as it were. Spirits need the same freedom to materialize that a plant needs to grow. Envelop them with prohibitory measures and they cannot blossom. Of course, the principle, something good or nothing, is to be commended, but there is a limit to the best of intentions. Phenomena once obtained under test conditions should be conclusive proof that the medium is trustworthy. But some investigators impose the same conditions repeatedly—virtually dictating to the spirit world how they are to proceed with their labor of love. This must be disheartening and unpleasant to spirits as it would be to mortals under the circumstances, and it is no wonder then that spiritual manifestations should become "uncommon" in such districts or regions. However, we will not censure, for tastes differ. But we do believe that a little more license to mediums would aid the cause in England considerably; for the more all e its we have the more mediums are developed, and with the latter event, we can be exacting as to whom we shall recognize as our representatives and recommend them accordingly.

THE LYCEUM AND ORGANIZATION.

Take care of the Lyceums. They hold the key to the future of Spiritualism as a cause—the key that shall unlock the mysteries that will lead to an organization that cannot be dissolved. So far organization has been a failure, but mainly due to the true knowledge that is needed to effectuate it. Mediumship must accomplish it; but mediumship alone will not do it. It must be accompanied by a spiritual perception that is enabled to see something that is not yet visible to the materialistic mind—to those who have been made converts to Spiritualism. A convert is not a natural born Spiritualist, so-to-say. A medium, whose early life has been fashioned by material or churchianic environments, is not the plastic instrument that the spirit world can utilize for this effect. The mind must be free—fashioned after the will and needs of the spirit world, and this can be accomplished through the agency of the Lyceum. When a sufficient number of mediums, or sensitive and impressionable persons have been thus moulded to order, the spirit world will give the incentive to move in the matter. Then organization will be a success. There may be a large number already unfolded for this purpose, and it is probably they who are as yet opposing it—the spirit world keeping the movement in abeyance through the very ones who are to be the organizers sometime in the near or far-off future. Let the Lyceums however, be kept alive, for, in them, we see the movement taking form—if not directly, at least in principle. And where there are no Lyceums teach your children at home, for this is the principle that is to mould the mind into the form that will catch the inspiration for organization.

HIT 'EM AGAIN!

It is better to support schools than prisons and poor houses, says Mrs. Churchill in a future article, and like many others, recommends the payment of all expenses for tuition by the State. It is a sign of the rottenness of the times that it is not done. Politicians make laws forcing children to school; combining with book concerns to press worthless school books into service; order a change in the curriculum as often as possible to get rid of more books; and when complaints are made point contemptuously to a proviso which says that those who cannot afford to pay for books can have them free. Nobody wants them under those conditions. Even the humblest and poorest are too high-minded and sensitive to accept such a degrading offer. Such rules were never made by people of refinement, for those of any delicacy whatever could not have been so near-sighted or unkindful of others feelings, however humiliated. This life is not all. There is a superior side to it, and those who overlook the inner man—are unconscious to his neighbor's rights as a human being and brother mortal—are mere animals yet and not fit to associate with those whom they affect to despise, or believe to be on a lower plane than themselves. School commissioners beware of the Nemesis that is coming.

TARIFF JEREMIADE.

Democratic papers complain that under the new tariff law, American machinery is sold cheaper to Europeans than to Americans. If a joke be permitted we might suggest that Europe reciprocate by taxing American machinery and then selling their machinery to Americans cheaper than to home folks. But the philosophy of high tariff is that it protects home industries and insures laborers more and higher wages. Opponents however cry that it also increases prices on many of life's necessities, to which protectionists reply that competition will neutralize high prices. The other side then hints at trusts. But, says the

protectionist, trusts are ephemeral and cannot stand. That may be or not. In the mean time we pay. Well, that is to be seen. Reason however would suggest that a medium way be followed until competition warrants a high tariff on certain imports, or that a governmental veto be put on trusts, so that there will be no danger of affecting the poor man's pocket. As it now stands we are living in an uncertainty and time must prove the good or evil of what has been recently enacted in this respect. Time and patience will unravel the truth and make all things accord with nature—even to a tariff law.

A NEEDED REFORM.

England has a "Burial Reform Association," the object of which is to reduce funeral expenses. Such is a very much needed institution in this country; for the poor man has but one alternative when visited by death. Either he has to run himself into debt from which it is difficult to extricate himself, or he must leave the obsequies to the city and reap the contempt of his neighbors and acquaintances for doing what often cannot be avoided. The genteelly poor are the worst sufferers. Being too sensitive to let their poverty be known, they incur debts which they can never pay, and thus are branded as swindlers because conventionalism or love for their dead prevented the real facts of the case to be made public. Now the undertakers have formed trusts in some of the larger cities, which makes the situation still worse for this class, and no avenues open by which they can obtain relief from this ghastly vision of what may befall them without a moment's notice or warning. Verily, the future has a gloomy appearance to many people on this mundane sphere.

MONEY IN SPIRITISM.

Materialists and other worldly minded people, when invited to investigate Spiritualism, have been frequently known to ask, "Is there any money in it?"

The question can now be answered affirmatively.

Mr. W. J. Innis of Oil city, Pa., tells of a medium (a working woman) with whom his family has sittings, and through whom comes a boy spirit, who throws down a silver dollar every time he comes, saying he is no sponge, but pays his way wherever he goes. If nothing else will, this might prove an incentive to some people to embrace Spiritualism, or, at least take a look into it. There is no danger in the experiment and is interesting in the extreme.

Since the Louisiana lottery has been hors de combat, there has been a general onslaught made on the church fair raffles and other games of chance which involve the principle of the Louisiana lottery. That they are often a nuisance none will dispute; but it is the only means in certain emergencies to raise money—especially when intended to benefit a struggling society and where the individual outlay is but small. Many a mickle makes a muckle, says the Scotchman, and so church and society raffles will probably continue until laws are made bearing directly on them. But before this takes place let money changers, stock brokers and grain speculators or trust associations in articles of food be treated to a dose of law that will benefit the poorer classes. Let us subside the greater evils first; the smaller ones will follow of their own accord. With the dislodgment of the former, poverty will decrease and contributions might be raised without resorting to bait offerings.

Antagonism breeds its like. Be argumentative instead of antagonistic and the listener is convinced. But to oppose him simply to show combativeness is false patriotism which incites to warfare instead of reflection. Call a man a fool and he will feel a desire to strike you, but convince him of the fact argumentatively and he will thank you as one who has taught him a lesson of self. So it is with Christianity when opposing it dogmatically. Convince a Christian by higher truths than he possesses and he will become a Spiritualist—the means are plentiful. Rant is not radicalism. One is unreason; the other is simple truth expressed from its cause to the effects. Such is true Spiritualism.

We believe that every theory—every doctrine has a fundamental fact on which it is founded, and however misunderstood or incomprehensible it may seem at one time of existence, it will clear itself up eventually—will prove its right to be. Take for example the never dying belief in immortality. Though disproved (?) by scientists, it has at last asserted itself and proves itself by indisputable evidence to be a fact. May not other beliefs, or doctrines, or theories, yet do likewise?

Much that clairaudients profess to hear in the form of voices, singing, the rustling of leaves, rushing of waters, etc., are simply the vibrations of distant material things. The ear developed spiritually in earth life, becomes long-ranged, so to speak. So it is with clairvoyance. The latter perfected will displace telescopes some day.

Intuition does not argue or reflect, it does not calculate or measure, it simply realizes.—Colville.

PERSONALS AND LOCALS.

G. S. P.—Accepted. Will use it in time.

Matt.—O. K. Will see daylight shortly.

L. C. H.—You cannot be too severe on an intelligent man who calls Spiritualism "Bran and Bosh," especially when respectfully administered as you understand it. We only object to undignified and abusive or invective epistles. See next issue.

Dr. A. J. Swartz has returned to Chicago and may be found at 362 W. Madison street.

Fred. Evans, the slate medium, has removed from Haight street, San Francisco, to 1242 Mc Allister street, same city. See adv. in another column.

Edison contemplates constructing an air ship. So far Edison has been successful in putting his ideas into shape. Probably he will give us aerial traveling also.

Mr. Charles J. Barnes, medium for physical manifestations, was in the city last week on a short visit. He went from here to Eaton, O., from whence he proceeds to Grand Rapids, Mich., where he is permanently located.

Prof. Van Horn left us on Saturday last for Columbus, O., en route to New York.

TO CONTRIBUTORS.—In our last issue we called attention to the fact that closely written communications are bad for printers' eyes. Another act of generosity would be to leave space at the head of a communication or contribution to enable us to write a proper caption, where this has not been done—though we prefer that our contributors do this themselves. Next we would request a little patience, and not write us immediately after first issue following to know why their contributions have not appeared and to return the same forthwith. It should be remembered that an old adage says "first come, first served," and the average time for a contribution to see the light is from four to five weeks, and often much longer if we already have matter of a similar kind on hand. Paid contributions are our property over which contributors have no further say—whether we publish them or not.

Non de plumes to communications must be accompanied by real name to insure publication hereafter, except where it is already known by long association. Although we see no reason why anyone should be ashamed of being identified with Spiritualism. If their names are too good for our columns, our columns are too good for their communications. Excuse plain talk.

B. D.—Paper received. Thanks.

The annual convention of the Vermont State Spiritualist Association will be held at Hyde Park, Vt., November 14, 15 and 16.

Lois Waisbrooker writes: "Please correct mistake in my last article, 2d paragraph, where I intended to state 'I have yet to find the first person who will defend him as a man,' but the typo made it to read as a medium."

Mr. Frank A. Ely, of Danville, N. Y., died on the 10th ult.

F. W. T.—Thanks for nicely transcribed description of seance. Will probably be used ahead of some others—if we do not find time to re-write them in their regular order as sent.

Dr. N. H. Eddy, magnetic healer, is in the city and expects to locate here permanently.

Mr. T. E. Hanbury, of Atlanta, requests us to say that the communication under which his name appeared did not emanate from him, but that he simply acted as amanuensis for another party to whom the credit of the information is due—name of the same, however, not given.

Last Sunday opened unpropitious for church goers. If it did not exactly rain in torrents, it threatened continually with occasional disagreeable cold and penetrating showers—enough to keep many home and make it uncomfortable for those who did venture out. But G. A. R. Hall had a fair audience despite the fact that many of the churches had slim attendances. Mr. Emerson, therefore, was happy and congratulated his hearers on their patriotism and earnestness in serving the cause. He said though the rain descend on the just as well as the unjust; i. e., on God's people as well as the other gentleman's, he was glad to see so many of the latter present—that is to say, in the estimation of some people, especially of the very orthodox stripe. His sermon however, was a dissertation that may be summed up in that good old rule given to mankind by Confucius: "Do unto others as you would have others do unto you," and later revived by Jesus of Nazareth of Bible record. Tests followed the lecture as usual.—In the afternoon Douglass Castle Hall had a good audience listening to the inspiration of Mrs. Adah Sheehan. An orchestra composed of violin with organ accompaniment discoursed sweet music. An invocation by the medium with pianissimo accompaniment on the organ bespoke of a new feature in spiritual services which was quite sublime and touching. Her discourse was made up from answers to questions handed in by the audience. After the lecture the speaker announced that ladies desiring to join her class for

psychic culture could make application at the meetings which were held every Thursday afternoon at No. 4 West Ninth street. Psychometric readings closed the services.—Sunday evening witnessed a full house at G. A. R. Hall again, where Edgar W. Emerson gave tests of spirit presence.—As Mrs. Watson who was booked here for November, had to cancel her engagement on account of ill-health, Mr. Emerson will take her place and with his guides greet the friends another month.

NEWS ITEMS.

The Mount Carmel Aeronautic Navigation Co., has been organized at Chicago with a capital stock of \$20,000,000. The first air ship is already building.

Louisa Alwardt, aged 20 years, of Manitowish, Wis., committed suicide to escape marriage to a man whom she disliked, but whom her parents were bound she should marry.—Are there not enough misalliances already that parents should endeavor to create new ones?

The opponents of vivisection (the Daily News correspondent at Vienna telegraphs) will be disgusted to hear of an experiment which took place at the hospital of Prof. Stricker's class yesterday. A little dog was used insensibly, fastened to a board, and when his heart had been laid bare, an instrument called the episcopo was applied, which threw the magnified picture of the dog's heart on the wall opposite, revealing to the eyes of all present every movement of the heart. The experiment lasted half an hour. According to the professor the successful demonstrations of the movements of a living heart is of the greatest value to the student of medicine.

Mrs. Robert Cole, widow of a suicide, fell heir to a fortune of \$20,000 while her husband lay dying at his home on the Point yesterday. She received a telegram to that effect two hours before her husband had died of a self-inflicted wound. The story of the suicide has already been published. The telegram came from a New York lawyer and said that she had fallen heir to the estate of an aunt in Southampton, England. She said her brother some time ago learned that the aunt had left an estate valued at £10,000. As she will not receive any portion of the money for some time the remains of the suicide will be buried in the Potter's Field.—Louisville Courier.

The strange case of a man flayed alive and afterwards passing through an ordeal of unparalleled experiences has been brought to public attention at Indianapolis by the recovery of Wesley Kellar, a woodworker, who fell into a steam vat at the Indianapolis Veneer Works two months ago. His flesh was cooked, and the doctors decided that there was only one chance in a thousand of having his life saved by removing the skin from his body. After two days this was done. He was peeled from head to foot. Frogs skin was grafted on as the dead skin was removed. The operation has proven a complete success, and the man has recovered sufficiently to be able to return to work.

NEW YORK, October 27.—A Paris Dunlap cable says: The Evraud trial promises to be of peculiar interest. One scientific subject will be very thoroughly gone into, and that is hypnotism. Alaire Henri Roberts, the counsel for the woman Gabrielle Bonpard, having decided to make a test question of the issue whether his client was or was not hypnotized, as she claims, by her accomplice.

To decide the matter he will call Drs. Charcot and Voisin, and these gentlemen will, it is said, make hypnotic experiments in open court. The contention of M. Roberts is that Gabrielle was not responsible for her actions, having been hypnotized by Eyraud, and so remained during the entire period of their intercourse.

The Vienna Pesther Lloyd reports a horrible story from Szegedin, in Hungary. The wife of a landed proprietor, Michael Gouda, died before giving birth to a child. The village doctor confirmed her death, and she was buried. Three days afterward the husband began to entertain doubts as to the certainty of her death, and would not rest until the police had caused his wife's body to be exhumed. It was found lying on one side, and when the clothes were removed the corpse of a newborn child was found lying beside its mother. The local doctors assert the child was born from the dead woman, but in Buda-Pesth it is believed she was buried alive in a cataleptic condition.

A story reaches Woman of London from the somewhat out-of-the-way region of Petaluna. All was going merrily at a very interesting wedding in the town until the bridegroom was called upon to produce the wedding ring. In vain he felt in his trousers pocket for the missing trifle. Nothing could be found except a hole through which the ring had evidently fallen into the high boot which is affected by young men of that country. What was he to do? "Take your boot off," said the parson. The suspense and silence were painful. The organist, at the priest's bidding, struck up a "voluntary." The young man, sitting on the altar rails, removed his boot, the ring was found—also a hole in the stocking, which led the worthy divine to remark: "Young man, it is time you were married."

The day was frightfully hot. Every thing that crept, flew or walked panted for a cooling breeze, but none found a Evening brought no relief. While suffering from the condition of the atmosphere, Koloman Koesstics, a saddler living at 14 Madack alley, rose, dressed himself and went out to the city grove in search of air. After wandering about for an hour he threw himself on the sand and slept. He awoke at 7 o'clock in the morning and found himself stark naked. He had been chloroformed, as a little flask near him showed, and had been stripped of every stitch of clothing. He crawled along unfrequented ways in the grove to Herminen street and shouted the story of his trouble to a citizen in the third-story flat opposite. The citizen had only a winter ulster to spare. Koesstics put this on and started barefooted and baredheaded on the run for home. At the end of Herminen street he was seized by a policeman, who took him to the station house, but upon hearing his story called a cab and sent him home at the city's expense.—Pester Lloyd.

Dougherty, who, after his escape from the Flatbush Insane Asylum, killed Dr. Lloyd, the Assistant Superintendent, writes in some of his memoirs: "After walking as round for an hour and half like wild cattle in a pen, we were driven back to our various wards. After dinner I was handed a mug of rhubarb and aloes, with probably other ingredients in lesser proportion. After supper and breakfast next morning this medicine was repeated. The medicine sickened me. Dr. Rowe, a young Englishman, went through our hall with a small lance in his hand, and by way of amusement jabbed it into the legs and hands of the patients as he passed along, just to see them jump and cry out. What happened to me during the following twenty-two months would fill a volume and I have no time to write such now. I give the foregoing simply as a sample of the usage to which poor humans are subjected in our charitable abodes of torture." A physician who goes through ward jabbing lances in patient's legs to see them jump should be placed among the insane himself, for no man in his right mind can possibly have the heartedness to do such a thing. Probably Dougherty had a remembrance of some such treatment as this to cause him to commit murder.

LITERARY.

The Independent Pulpit contains usual its liberal quota of free-thought articles and should be well patronized. Address Waco, Texas.

The Anthropologist. A journal of thinkers. Contains essays on Anthropology, Psychometry, Craniology, etc. Address 18 Boylston street, Boston. Sample copies.

Twentieth Century. A radical weekly. Published by Hugh O. Pentecost, New York, at \$2 per year. This is one of the most fearless and outspoken magazines of the age, telling the truth without compromising its dignity.

Light—after an absence of several months—has reappeared on the horizon. This is a monthly magazine devoted to Christian Science. Published by the Equity Publishing Co., 169 West 97th street, N. Y. Sample copies, 12 cents.

The Spirits' Work. Mr. H. L. Selam's pamphlet entitled "The Spirit Work—What I heard, saw and felt Cussadaga," is ready for sale. Price, 25 cents. To be had from this office. Also contains two lectures entitled respectively "God's Love, Purpose, Plan" and "Restitution," and stereotypic cuts of the messages received on slates.

The Arena for November contains papers from Dion Boucicault, Prof. N. S. Slater, Rev. M. J. Savage, Rabbi Solomon Shindler, Rev. W. D. P. Bliss and other noted writers. Notes on Living Problems and Editorial Notes close this galaxy of excellent productions. A photograph of Rev. Cyrus A. Bartel, D. D., graces the introductory pages of the peer of monthlies. Address, Arena Publishing Co., Boston, Mass. Single copy 50 cents. Per annum \$5.00.

The Free Thinkers' Magazine for November contains much valuable matter. A fine portrait of Dr. Joseph Rodes Buchanan constitutes its frontispiece, and its pages contain a graphic biographical sketch of his eventful life. The leading articles are: "Aristotle's Agreement with Modern Ideas of Virtue," by S. A. Underwood; "God in the Constitution," by Col. Robert G. Ingersoll; "Sorrows of God," by George Jacob Hoake. The literary and editorial departments are unusually interesting, which are communications from Park Pillsbury, Lucy N. Colman, Susan Wixou, F. May Holland, "Agnostic," and other noted liberal writers. Price 20 cents.

Deafness Can't be Cured

By local applications, as they cannot reach diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional treatment. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When the tube gets inflamed you have a rumbling sound and discharge of mucus. This is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured. Send for circulars free. P. J. CHERRY & Co., Toledo, Ohio. Sold by all druggists.

NOVEMBER 1, 1900

THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

CHAPTER XVII.

(Continued.)

"You see, doctor," he faintly whispered, "I have been drinking pretty hard of late, and I believe that cursed woman drugged me. I didn't believe she would, but I believe you can save me yet. Oh, do, Harvey!"

"Be calm, Julian, I shall do all in my power for you."

For a week there was little change in the man. Then for some few days he was more comfortable. This was soon followed by more alarming symptoms. Thus he fluctuated, gradually becoming weaker, for forty days. His mother seemed to be in nervous agony all the while. She seemed incapable of doing anything for him, and her presence always seemed to irritate him. During his illness she seemed to grow old very fast, and always had the appearance of unrest and a kind of undefinable watchfulness and fear. Dr. Harvey had taken the position of physician in chief, with several assistants. This was on the demand of Grant.

Weeks were passing, and the doctor was becoming very anxious for the completion of the woman's story who held the secret of his origin in her keeping. He wondered why he had neglected to ask the name and residence of his stepmother and intended murderer. He simply knew that she was still living. Had he ever seen her? Should they ever meet? What would be the result of all when it should culminate? Such thoughts occupied his mind very much.

At last the woman came. It was in the day time, when he least expected her. He was away from his office, but she waited for his return in his private room.

When he met Mrs. Frisbie he was surprised that her first question was an anxious inquiry after the condition of Julian Grant. Her solicitude seemed so intense that the doctor asked:

"Are you acquainted with Mr. Grant?"

The question seemed to confuse her a little, but after only a moment's hesitation she replied:

"No, I have never seen him since he was a baby." Then she rather hastily continued: "I will begin where I left off as near as I can remember. When you were a child my right name was Jeanne Le Sueur. You have my assumed name when I carried you away, Joan Le Verry, and my present name, Mrs. Frisbie. Now, that watch chain, as you probably have noticed, has a very large, pendant charm as large as some very small locket. It has a large, ornamental neck, and on the side of this neck it is linked to the chain. On the outside is a very fine engraving. To see this distinctly a magnifier is necessary. That represents the coat of arms of your father's family in England; the family is now extinct. On the inside is a fine miniature likeness of your mother. It cannot be opened in the usual way. See here, this pointed steel—putting it into his hand—press the point firmly on the top of the neck I have described, close beside the link that holds it to the chain, and the charm will fly open and disclose your mother's picture. On the opposite you will find under a magnifier the letters P. P. P. These are the initials of your mother's best earthly friend. That friend is still alive. You have a friend in this city who at a proper time can and will substantiate all this. Her name is Anne Neisen. Again, Julian's mother will recognize all this if she chooses to do so. And if she will not she can be made to. I will attend to that. The P. P. P. was your mother's physician at the time of your birth and her death. This old man is living in retirement in Boston. Your first nurse told me, and I know the fact that there are some most remarkable birth marks on your person. The doctor at the time made a record of them, and also drew some pencil pictures of them. You bear these marks still. The old physician's name is P. P. Phillips. Now, Dr. Harvey, I have told you all I can to-day. If your stepmother, when you find her, refuses to acknowledge the truth to you she can be made to give you your rights. I will give her one good scare in advance, any way. For certain reasons which I cannot now explain, it will be best that you learn your real name and the name of your stepmother through other means. That's all now. It will not be long before you will find out; now I must go. God bless you, doctor."

The doctor was so overwhelmed with interest and excitement that he hardly bid the woman a courteous farewell. But she left happier than she had been for thirty years past.

Dr. Harvey hastened to visit Julian Grant and a few other cases of the most urgent nature, then gave directions that during the evening and the next day all callers should be sent to other physicians. For himself, he made haste to visit Prospect Villa while every item of the story was fresh in his mind. Marion listened to his recital with intense interest and astonishment. The chain was produced, the charm proved to be a locket, and easily yielded to the pointed steel, flew open and disclosed all that had been told Harvey. No time was lost in carrying this to Anne Neisen. She readily recognized the picture. She said it was a very perfect likeness.

"Did you ever know a physician by the name of P. P. Phillips?"

"Yes, I was young then, but I well remember Dr. Phillips; for a while I saw him often."

"Did you ever know any one by the name Jeanne Le Sueur?"

"Yes, I remember her, too. She was a young French girl, about my age—a little older, maybe."

"Do you know with whom she lived some thirty odd years ago?"

"Yes, doctor, I know all about it, but my spirit guides advise me to give no names at present. There is an event soon to take place in connection with these matters that had best be waited for. Your best course is to follow the advice given you in your office, before I give you any names. The fruit is not quite ripe yet, and best wait a little longer. You have not long to wait."

Next morning a special messenger was dispatched to Boston with an explanatory letter to Dr. P. P. Phillips. He was urged, if possible, to return with the messenger to New York, but if this could not be, to send a certified statement of all he knew about a male child born in New York thirty-three years ago the fourth of March last. In the quickest possible time the messenger returned, bringing the old doctor with him. He was hale and hearty, although nearly seventy-five years of age. The truth of the woman's story about the birth marks was clearly verified by the doctor as well as by personal examination of Harvey's person. By this time nearly all the parties had nearly correctly guessed the riddle except Harvey himself. For himself he had not the evidence that others had. He had not heard Anna Neisen's story of the lost boy. Harvey now wished to see the woman to whom he was first carried by the French girl, Jeanne Le Sueur. He knew she lived somewhere near Troy. Anne Neisen readily gave the name as Jenny Benson. The woman was found with little difficulty. She remembered distinctly the French girl—and her name—who brought her the child. But she supposed the girl was the mother of the boy. She did not know with whom the girl was living at the time, and she declared she had never seen her since. She remembered the date—womanlike—by the birth of a child of her own.

The name of Mrs. Frisbie must not be mentioned even yet to Marion. Dr. Phillips was fully satisfied as to the identity of Harvey's stepmother, but Harvey had not yet the faintest suspicion of the truth. He was intent in doing all he could for Julian Grant. Phillips was confident that he could frighten the guilty woman into a confession. He proposed to stay and see the matter through.

(To be continued.)

Written for The Better Way.

HOW TO MAKE A RELIGION OF SPIRITUALISM.

BY J. W. DENNIS.

When I first began to investigate the matter of spirit communion, of course I called upon the oldest and best of the mediums, and being then in the dark as to the modus operandi of spirit communion, I inquired of them how the thing was done, and by what process communion with the spirit world was brought about? Well, one says this matter of mediumship is a God-given gift, and every man cannot be so endowed. Ah, ha, though I hear the same old story, this fellow wants to make a mystery of this thing, and he is from off the same piece that priests and ministers are. Here is another Moses that goes up into the mountain and talks with God. Another fellow maybe that goes up into the wilderness and gets writings on tablets of stone just as Moses did. I soon found also that to sit with this God-gifted fellow, I must not cross my feet or God and the spirit friends could not give me anything. After awhile I made up my mind that I could not learn much from that kind of a crank, and also that even if he did get a message from the spirit side of life he did not know anything of the natural law of spirit communion; and that the disposition of this medium was to make a mystery of a matter that I wanted light on, or in other words; he was working up a business for himself and for himself alone. So I called upon a lady that had the reputation of being a wonderfully good medium and I says to her, "Madam, I have called upon you for information in regard to mediumship or the matter of spirit communion." Well I have met with the answer that only a few or very few people ever received the "heaven-born gift" of spirit communion or mediumship. Well, well, here was another grand mystery; another one that belonged to the gifted crowd of priesthood; another woman that could get something from heaven that I could not get; another one that did not know anything about the law of spirit return or of spirit control. A sort of a female Moses, that went up and talked with God.

Well, I went home and pondered over the matter in this way. If my spirit friends do return to earth, it must be in accord with the natural law of their existence in spirit life; therefore there can be no mystery, no religion, no crankism, no nothing but nature and her inexorable laws, and in my investigation of the matter of spirit return, I will only investigate it on the plane of common sense

based on law, material law. I will leave religion out; I will leave mystery out; I will leave fear out: I will know or die, or give it up that I know nothing about the matter at all. So I have investigated and have found out just this one fact, and that is that man does exist beyond the portals of the tomb, and that he exists in a spirit life in just as natural a state over in that life as he does in this life.

But many, very many of us must investigate everything pertaining to the future life in superstitious fear, and many are not satisfied unless there is a mystery connected with that life and a religion connected with that life. Therefore unless there is a mystery, a fear, a religion, a something hidden to be hoped for, a faith in the unseen, a something that is not quite explained they do not want it, and so they make a religion of a fact in natural law. Simply a demonstrated fact and nothing else. They, like the Christian, set up spirit communion like a cross, and hang thereon all the beauties of an excited fancy, all the flowers, all the glory, all that is good on earth or in their heaven above they hang upon their cross of spirit return, all their hopes and fears, all their joys, all, all, is gathered about this fact, until the realities of spirit life are lost and swallowed up in a grand haze of imaginative spiritual glory. Then to them is Spiritualism a religion. The Christian Church knowing well this weak point in the greater mass of the human race take advantage of this weakness, and build their whole fabric upon a false foundation, and on promises of a reward in a future life that they take good care that their lay members shall know nothing about the matter of spirit return. In investigating no man, woman or child ought to entertain the idea of a fear, or a mystery about it, but simply go to work at it just as you would any other matter connected with your every day life, for there is not a man, woman or child on earth to-day, but can sit down if they will in a receptive mood, remembering that spirit communion is nothing new, for the foot-prints of the angels have been ringing and resounding all down the corridors of time, and that there is no history, let it be ever so old, but that records the fact. Remembering this, I say: You can with time, patience, an honest desire for truth, the exercise of a little self denial, a contrite meek, passive condition, will surely lead to a self-satisfying evidence of the truths of mediumship and spirit presence.

Remember, my friends, that the river of death is spanned by the magnetic wires of eternal affection, and that immortal fathers, mothers and children are sending love messages to their dear friends on earth and the glad answers are wafted back and roll through the eternal realms in songs of praise and joy; and all is done in accord with the natural law. That unless this universe of worlds and the existence of man on earth, the law of love, will one day rule the world, and every tiny rap is a wave of love from the sea of eternal life, a throb of love from angel hearts that dwell upon the other shore, would that all could see these natural facts without catching a single glimpse of the fantasma called religion.

To be sure to some men and women home would not be home without religion. Then in such a case let spirit communion take the place of religion, as we see the religion of to-day. Let our loved ones come and greet us without restraint and without reserve; and let joy at their return fill our hearts and our souls with a peace that would shut out all else, even the desire of a religion or anything else, for they will teach us that the fabled valley of death is now becoming, through the knowledge of spirit return, a bright pinnacle of glory set in the sky of our spiritual sight, lighting up the dark pathway of man and illuminating the low lands of this mundane sphere with the story of the spirit lighted world that now seems so near us. Let hope, sustained by a knowledge take the place of a religion of faith. Let man know that he alone must save himself. Let him know that within himself is his saving grace, his Savior and his Christ. Then man will need no religion but the religion that is born within his own soul and nurtured by the overruling power of the omnipotent God or spirit of the universe, and of whom he is a part, a spark, a scintillation. Man must know that he is of God and that in the end to God he must return. This grand fact is religion enough for him while he is passing through this world of temptations and trials, and by this religion let him abide until in the fullness of time, he, too, will be gathered unto his father, and his soul take up the duties of a soul life in the realms of joy eternal in the land of soul.

Prof. J. H. Lewis, of St. Paul, a noted archaeologist, has recently been making explorations around Jamestown, N. D. He has surveyed hundreds of earthworks and embankments which show a very advanced knowledge of architecture, while the precision with which they are constructed shows great intelligence and care. Most of these mounds are filled with bones of people who lived ages ago and concerning whom history gives no clue.

No circumstance can repair a defect of character.

Clackamas, Ore.

The ten day's camp meeting of the State Society of Spiritualists began on Friday, September 9th with a public seance in the evening.

Saturday, 10th, afternoon—Public seance. Evening lecture by Samuel P. Putnam, after which all those of elastic step repaired to the dancing hall.

Sunday, 11th—Lecture by Samuel B. Hendee. Mr. Hendee has lately been developed as a trance speaker, and gives fair promise of future success. His guides claimed that the moving powers of the universe were love and music, or harmony; that it was our duty to harmonize ourselves with those great waves of love and music—the powers that cause the universe to move and the blades of grass to grow.

Evening—Lecture by Samuel P. Putnam on the "Nine Demands of Liberalism." In this lecture Mr. Putnam acquitted himself well, as he always does, showing the grand necessity of a purely secular government for the welfare of our people, without which we would still continue to be oppressed by the priesthood and moneyed powers of the country.

Monday, 12th, evening—Lecture by Samuel P. Putnam. Subject: "The new heaven and the new earth," which was admitted by all present to be a masterly effort, admitting as he did that the universal life of nature was moving all things onward and upward, and he would not deny to a life beyond the grave, and that true Spiritualism had broken down the walls of orthodoxy and superstition and paved the way for a higher life on earth.

Tuesday, 13th, evening—Mediums' meeting, in which Mrs. Amanda Bruce gave an exhibition of independent trance writing, and during which writing, copyings on the stand under which the slate was laid, were loud enough to be heard to the remotest corners of the hall.

Wednesday, 14th, evening—Lecture by James Cooley. Mr. Cooley thought that we should be guided by law, love and reason, instead of the gods and facts; that growth was from the inner to the outer; or the expansion of our innate spiritual force; that honest purposes made man walk uprightly; yet retained them on a level in feeling with our common humanity.

Tuesday, 15th—A sealed letter was received to-day by the president of the society, F. M. Moore, from a man living 30 miles distant to be submitted to the guides of Mrs. Bruce for answers. The letter was addressed to the man's spirit wife, in regard to home affairs on earth, and without going out of the hands of the president and the seal unbroken the letter was correctly answered in every detail.

Evening—Lecture by James Cooley. Subject: "What and where is God?" Said that God was Love, Love, Harmony, Beauty and Intelligence; that these things were innate in man, and only needed development to bless the world as it had never been blessed before.

Friday, 16th, forenoon—Lecture by Samuel P. Putnam. Subject: "The Bible, its history and relation to civilization." Claimed that the Bible was mostly of pagan production and of recent compilation; that industry and aspiration have always led the van of civilization. During this discourse a Catholic priest, who had come into the hall, no one seemed to know for what purpose, called Mr. Putnam a liar, and heaped upon him other abuses unworthy a drunken tramp.

Saturday, 17th, forenoon—Lecture by Miss Katie Kehm. Subject: "The origin and misleading influences of the Bible." Miss Kehm is an able and eloquent speaker, and though not squarely on the spiritualistic platform, yet verges so near thereto it would be hard to say that she is not a Spiritualist.

Afternoon—Lecture by Elisha Riggs. Subject: "The unity of two worlds, and the necessity of teaching the undeveloped of both;" that at each lecture given by a reformer, or conversationalists engaged in by individuals on reformatory subjects, hundreds of spirits seeking knowledge would draw near to listen.

At 4 o'clock the Clackamas County Society of Spiritualists held their annual election of officers, resulting in the choice of the writer for President, John Kue for Vice-president, Mrs. Viola Holland, Secretary, and Mrs. Mary Short, Treasurer.

Evening—The election of officers for the ensuing year of the State Society of Spiritualists was the first business of the evening, resulting in the choice of Edward P. Wallace for President; Mrs. Viola Holland, Vice-president; Mrs. Wilda Buckman, Secretary; and J. S. Ordway, Treasurer, followed by short addresses by Mrs. Flora A. Brown and James Cooley, after which many repaired to the dancing hall to trip away the remaining hours of the evening.

Sunday, 18th, forenoon—Lecture by Samuel B. Hendee. Subject: "The spirit baby and future existence," followed by Mrs. F. A. Brown on the "Force of early education." Mrs. Brown also gave several clairvoyant readings from the platform.

Afternoon—Lecture by Samuel P. Putnam. Subject: "The tendency of the Christian religion," showing the dangers which threaten the perpetuity of our present form of government from growing religious despotism.

Evening—Lecture by S. D. Swank. Subject: "Know Thy Self;" self knowledge was a necessity to progress, and must be attained, either in earth life or in the life beyond. The closing remarks of the meeting were made by James Cooley, with a challenge to skeptics to show other cause than the spiritual for the phenomena witnessed on the grounds during the meeting.

At this meeting the State and Clackamas County Association for camp meeting purposes and a meeting of four weeks' duration is to be called for next year, beginning about the 10th of June, including the celebration of the Fourth of July on the camp ground.

Clairvoyant test mediums in attendance were Mrs. Nancy Athey, Mrs. C. M. Phillips, Mrs. S. B. May, Mrs. F. A. Brown, Mrs. Viola Holland, Mrs. J. Smith, Miss Hattie Phillips and Miss Gladness Wetherell, a girl of eight years.

Mediums who heal the sick by laying on of hands were Mrs. Mary Short, Mrs. Viola Holland, Mrs. C. M. Phillips, James Cooley and D. H. Hendee.

Inspirational musicians were Homer A. Kruse, Lillian M. Hunter and Hattie B. Phillips.

The society's hotel on the camp ground, kept by Wm. Weed, furnished good board and lodging during the meeting at reasonable rates.

San Jose, Cal.

The "Justitie Home," a co-operative colony company—joint stock limited 500 members, capital—\$100,000; to be formally opened 1st, 1901, and dedicated to justice, fraternity, equality, 500,000 acres donated by a noble woman, 50,000 to be consecrated to a sanitarium and publishing house, 1,000 acres surface measure and abundance of timber, thirty springs of elegant water, large orchard and vineyard in full bearing, four houses, a large barn, 200 tons of hay. A large hotel and fifty cottages to be erected at once. "Justitie Home" is located on Elk Ave., midway between San Jose and Mt. Hamilton, 1,000 feet above sea level—above the fog, above malaria, the finest climate in the world. Send for blank form of application for membership and a pamphlet giving full particulars. First apply, first to be admitted. Address: Mrs. Olive M. Washburn, founder, 735 Howard St., San Francisco, or Dr. T. B. Taylor, Secretary, San Jose, Cal.

Psychopathy;

—Or—

SPIRIT HEALING.

A Series of Lessons

On the Relations of the Spirit to Its Own Organism, and the Inter-Relation of Human Beings with Reference to

HEALTH, DISEASE & HEALING.

Accompanied by PLATES ILLUSTRATING LESSONS

By the Spirit of

DR. BENJAMIN RUSH.

Through the Mediumship of

Mrs. CORA L. V. Richmond.

PRICE, \$1.50.

Published by William Richmond, Rogers Park, Ill.

DIAL PLANCHETTE,

—Or—

THE PSYCHOGRAPH

FOR USE IN HOME CIRCLES.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive and bring communications from their departed friends.

A. J. Miller, journalist and poet, in an editorial note of the instrument in his paper, the "Washington (Minn.) Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and leters, with a few words so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions.

Address

HUDSON TUTTLE,

Berlin Heights, Ohio.

SPIRITUAL PUBLICATIONS

THE CARRIER DOVE.

An Illustrated Monthly Journal, devoted to Spiritualism and Reform. Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual Workers of the Pacific Coast and elsewhere. Also Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, 1 Publishers.

MR. J. SCHLESINGER, 1 Publishers.

TERMS—\$2.50 per year. Single Copies, 25c.

Address, THE CARRIER DOVE,

811 Market Street, San Francisco, Cal.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 48, Flood Building, San Francisco, Cal. A journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager.

MRS. MATTIE P. OWEN, Assistant.

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 48, Flood Building, San Francisco, California.

BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specimen Copies Sent Free.

Per Year \$1.00

COLBY & RICH, Publishers.

No. 9 Bowditch St. - Boston, Mass.

Christian Science Thought,

(Formerly MODERN THOUGHT.)

CHARLES FILLMORE and MYRTLE FILLMORE,

Editors & Publishers. Published Monthly.

Deardorf Bld'g., Room 32, 11th & Main,

Kansas City, Mo.

\$1.00 Per Year. Sample Copies Free.

Christian Science, Metaphysical, Theosophical, Holistic and all kinds of Reform literature for sale.

THE ESOTERIC

Faithfulness to the duties of to-day creates a sure foundation upon which will rest the peace and contentment of to-morrow.

This magazine seeks to present to the reader a series of articles on the esoteric, or pre-ordained, and thereby disavows allegiance to form or dogma that tends to guide the truth seeker through paths of error. The Esoteric teaches a sure and practical method of occult attainment. A mastery of the truth contained within its covers, insures an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher phases of Spiritual Philosophy.

Published monthly, 8 pages. Price per year \$1.00, sent by express, sample copy, Esoteric Publishing Co., 478 Shawmut Ave., Boston, Mass.

ALCYONE.

This is a semi monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 a year. Sent free for two months to any one who will enclose 10 cents in stamps with address. Issued by the STAR PUB. CO., E. A. BUDDINGTON, Editor, 31 Sherman Street Springfield, Mass.

Read THE FLAMING SWORD.

All who desire to pursue the mystery of the spiritual world to their ultimate, should investigate the Karmic system of science as revealed through an illuminated mind. A bright hope for every inquiring soul weary of the cold oppression of this age and dissatisfied with the evidence of spiritual privilege—the dawn of happiness here and of joy hereafter. Send sample copy to The Flaming Sword, No. 115 Cottage Grove Street, Chicago, Ill.

—THE—

TRUTH SEEKER.

The Enemy of Superstition:

The Friend of Humanity

Weekly. Illustrated. Price: Sixteen Pages yearly, \$1.00; Four Months, \$1.00; Sample Copy, 10c. Send for a sample copy, revised, improved and complete; also a sealed letter designating all your phases of mediumship and a sample of The Power, all for 15 cents.

How To Become a Medium.

BLISS, BUCKNER, 1215, Fifth Street, Detroit, Mich. Will send you a pamphlet, revised, improved and complete; also a sealed letter designating all your phases of mediumship and a sample of The Power, all for 15 cents.

SUMMERLAND.

—THE—

New Spiritualist Colony

—OF THE—

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of RECONSTRUCTOR and further information to

H. L. WILLIAMS, Proprietor.

Summerland, Santa Barbara Co., California.

LEAFLETS OF THOUGHT.

—Gathered from—

THE TREE OF LIFE.

Containing some of the experiences of a Spirit who has been in spirit life fifty-seven years. Presented to Humanity through the mediumship of

B. E. LITCHFIELD.

Price \$1.25 May be ordered through this Office. Make just office or money order payable to The Way Publishing Co., Cincinnati, Ohio.

—THE—

Weekly Discourse

Containing the Spiritual Hermosa by the Guides of

MRS. CORA L. V. RICHMOND.

No. 79.—Is Nature Our Only Mother?

No. 80.—Eternal Life.

No. 81.—Rev. Adin Ballou—Christian Socialism.

Price 6 cents each. Single copies of any

number of Volumes I. and II. will also be supplied at 6 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, bound in Half Roan, Gold Ruled, Volume I., \$2.00; Volume II., \$2.00. For sale by THE BETTER WAY.

STARTLING FACTS

—OF—

MODERN SPIRITUALISM,

DR. N. B. WOLFE.

Fine English Cloth, gold back & sides - \$2.50

FOR SALE AT THIS OFFICE

THE GREATEST WORK

SINCE DARWIN'S TIME.

Planetary Evolution;

—OR—

New COSMOGANY.

The Latest Discoveries

IN THE REALM OF NATURE

AND THEIR RELATIONS TO LIFE.

Paper 50 Cents. Cloth \$1.00.

For Sale at this Office. No Stamp taken.

RULES AND ADVICE

TO FORM

CIRCLES,

WHERE THROUGH DEVELOPED MEDIA

They May Commune With

MODERN AND ANCIENT SPIRITUALISM.

To the Editor of The Better Way.

My attention was called to the phrase "Modern Spiritualism," by an article in your paper of August 30th, signed "An Iconoclast," the thought in which bearing directly upon this subject. The ideas are very common among a class of Spiritualists. We often hear them in our spiritual lectures, a great deal in our conferences, many affirming that it is altogether out of the line of facts to claim these manifestations modern, and especially modern as beginning in Hydesville in 1848. All this is true in a certain sense, but as you remark at the close of that article, "Modern Spiritualism is rightly dated, as it refers to the modern and practical intercommunication with spirits."

This position I have at all times taken and defended it against this general view, for the following reasons: Though the past and ancient ideas in nearly all religious believe in man as a spiritual being, and in many cases gave promise to the idea of an open door, made so by a natural law of this intercommunication, yet it is so mixed up with religious beliefs, that the beliefs seem entirely to cover up its significance, and it is not referred to as a something to either prove the fact of the spirit world, or to define its conditions and man's relations to it. So beliefs, being the prominent force in these religions, the facts are left out of sight and that is the reason why our present modern revelations destroy so much of these religious beliefs. Therefore ancient Spiritualism is of no value to us upon these points.

Then again, most of these presentations among the ancients were considered as coming from the Gods, not from spirits as once human beings living in physical life. This was the idea of the Greek and Roman people. In their pagan worship, of all that was given through the oracles, (no doubt mediums) who officiated at such places, as Delphi and Ephesus, people were given to understand all that they received came from the Gods, not men, as spirits. No doubt they were from spirits if at all. This will be better understood when it is known that the Hindoo Brahmin religion believed in one supreme God or intelligence, who only did business through or by a number of agents created for that purpose. This was the general belief among the Greeks, and the worship of the Gods as a Greek religion, as well as the Romans, who copied from other people, was founded upon this idea. So, from this came the idea of intermediaries as intercessors with God, and it is this class of Spiritualism that appears quite prominent in past history.

This general belief was prominent at and after the Christian religion first appeared, as seen in the ideas of the Gnostics that came into being about the same time. All, or nearly all the Bible history account of such manifestations, is founded on the appearance of angels, and their manifestation often referred to in the New Testament. All that is reported as the miracles of Christ, not in the first instance as attributed to spirits, men in spirit life, operating through him as a medium. More than this, it is not generally understood as a historical fact that there was an open door through mediums, by which communion between the two spheres could take place—that is, open and common to all—open to the Gods and angels who were not considered having an origin in physical life, and perchance to a few others for special purposes, as stated in the Moses and Elias affair and the informer of John the revelator. So, when the rapping occurred at Hydesville, and among the masses of people of the civilized world, it came, as the saying is, like a "thunderbolt out of a clear sky." All the stories about ghosts and haunted houses were understood to be the manifestations of old Nick himself. The idea that there was a possible chance to communicate with the so-called dead, in the broad general sense, or all the mass of the minds of humanity in the civilized world knew nothing about. The manifestations that occurred in the Fox family, were for a long time supposed to be the work of old Splitfoot. This shows the popular idea. True, from remote times it was believed that there was this possibility, and undoubtedly in all ages it was to a few well understood, but the religious pioneers have kept it out of sight and prohibited it, as Moses did in Deut. 18th chapter. In "Encyclopedia Americana," a work published about 1830, in an article on Spiritualism, vol. 11, page 545, not a word in it that this term refers to communication between the spiritual and material realms, but in the article on Necromancy, in vol. 9, page 192, it is treated as a superstition but of the highest antiquity.

From this it will be seen the historical view in the general sense. Later American encyclopedias treat it in the modern sense, and what has produced this change? Why, the appearance at Hydesville and why that alone of all others? The reason is understood. It is because it was given to us by a class of intelligent, benevolent spirits, who saw that mankind had advanced sufficiently to understand and receive it. It was their power and influence that inaugurated the movement, took it out of the religious powers which had covered it up by their beliefs and suppressed it as best they

could. So it is no longer old Splitfoot, but our fathers, mothers, sisters, friends, etc. This movement is modern and the intellectual force in it makes it distinct, and Modern Spiritualism is worthy of its name, and its advent an occasion of a grand jubilee and rejoicing, more so than any other event that has ever appeared. It is related to the spiritual what the discoveries of Galileo and others of his time did in the material realm. There is in the grand sciences, which have been brought into being compared with which the ancient sciences were a mass of confused theories. Modern Spiritualism will do the same in regard to man, his relatives and his destiny, as a spiritual being, bring order out from the ancient chaos of thought, rob the religions of their falsehoods and place man on the list of sciences in his true place, in which is completed the list of scientific arrangements of the products of our planet. Man is the highest product and the grandest theme of all that is involved in Modern Spiritualism.

F. SKINNER.

Written for The Better Way.

IS THERE A GOD?

BY THOMAS COOK.

My friend, A. B. Severance, doubts the existence of God in THE BETTER WAY of March 15th, and says: "Let every one think upon this subject and see if there is the least bit of proof that there is a God."

Now this depends entirely upon what line friend Severance thinks. If we think from his standpoint and on his line, we shall surely come to the same conclusion as to a God or any other subject. Let us rather have no idol thought, no doctrine, but be purely open to intuition and allow truth to flow in. Then we shall certainly get the Christ idea of God—"a spirit," omniscient in all nature, in all souls: "I am in the Father and He in me. Ye shall know that I am in the Father, He in me and I am in you."

This idea is well expressed by Alfred Carder, of Harveysburg, Ohio, in a letter to the writer, which he published in 1864. Now let friend Severance or any one else by "thinking" find any objection to this, the Christ idea of God:

Thou great, eternal, infinite,
The great unbounded whole,
Thy body is the universe,
Thy spirit is its soul.

If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was,
I am not here at all.

How could I live outside of Thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of every where.

If thou art God, then Thou dost fill
Immensity of space,
Then I am God, think as you will,
Or else I have no place.

And if I have no place at all,
Or if I am not here,
Then surely I cannot be damned,
For then I'd be some where.

So I must be a part of God,
No matter if I'm small,
And if I am not part of Him,
There's no such God at all.

About the Sun's Corona.

The observations made by Professor Schaeberle, of the Lick Observatory, in connection with the eclipse of last December, have led him to propound an entirely new theory of the solar corona. According to his observations the corona is caused by light emitted and reflected from streams of matter ejected from the sun by forces which in general act along lines normal to the surface. These forces are most active near the center of each sun spot zone, and owing to the observer with reference to the plane of the sun's equator the perspective overlapping and interlacing of the two sets of streamers at these zones causes the observed apparent change in the type of the corona.

Having had this idea suggested to him in the course of his investigations, Professor Schaeberle has hit upon a mode of mechanically demonstrating it. Having struck a number of needles in a ball to represent the streams of matter, he placed the model in a beam of parallel rays and allowed its shadow to fall upon a screen, the result being that an indefinite variety of forms similar to the coronal structure can be reproduced by simply revolving the model. Whether the forms that are seen according as the observer is above, below or in the plane of the sun's equator agree with those that should be seen has yet to be proved, but if there is such agreement it will go far in the direction of confirming this novel view of the sun's corona.

Judge Thayer, one of the ablest, most level-headed and learned jurists in this State, recently decided that the book, "Kreutzer Sonata," is not an indecent or immoral publication. In his decision a stinging rebuke is administered to the cranks like Josiah Leeds and hypocritical knaves like Comstock. It is astonishing that men of intelligence like the Postmaster-General and District Attorney Graham can be so narrow minded and bigoted as to take the position they did in reference to this book. But for such brave and liberal minded jurists as Judge Thayer, all rights and liberties of the people would be trampled out of existence by bigots and fanatics. Josiah Leeds and people of his stamp are entirely too good to live in this age. They should have lived two hundred years ago, when people were burned for being witches. If ever the liberties of this country are destroyed, it will be through religious fanatics and bigots.—Philadelphia Sunday Dispatch.

PUNGENT PARAGRAPHS.

John Chambers, a resident of Brooklyn, spent three years to compose 500 different poems, and after offering them to fifty-six different publishers, he sold them to a baking powder manufacturer for \$13. The purchaser will use them as advertising matter.

RAW TOO MUCH.

He—Angelica, you appear to me doubly beautiful to night.
She—Judging away from him—Henry, I'm afraid you've been drinking again!—New York Sun.

It is remarkable that there are no Jews in Bethlehem or Nazareth. In Bethlehem two English ladies have a girls' school with more than thirty pupils.

A SUMMER DECREE.

Oh, he (so he said) was a millionaire,
And she was a banker's daughter,
At least she said she was, as they strolled
On the sandy beach of the water.

They talked of the wealth that each one had,
And their future seemed much brighter—
And then he returned to his job as clerk,
And she to her old typewriter at home.

—Lawrence American.

A MISUNDERSTANDING.

"Are you No. 3?" called the janitor through the speaking tube in answer to the jingling bell.
"No, I'm suite 16," was the persimmony reply.
"Sweet sister," muttered the janitor to himself.
"My I lose my position if that vinegar-faced old school teacher in a day under thirty-five!"—Saverville Journal.

What profession, did you say?
Journalist.
Which department do you fill?
I carry the papers.

A tot who had attended her first birthday party asked her mother: "What is a birthday?"
"The day in which she was born."
"Was I born, too, mamma?"

He—You wouldn't be so extravagant if you knew how hard I have to work for my money.
She—And if you only stopped to think you wouldn't say such a thing. Just see how hard I had to work to get the bouquet. Why, I had to visit a hundred stores before I could find one to suit me.

Blue is the Chinese mourning color.

A school teacher near Dawson, Ga., having instructed a pupil to purchase a grammar, the next day received a note, thus worded, from the child's mother: "I do not desire for Lula shall engage in grammar as I prefer her engage in useful studies and can learn her how to speak and write properly myself. I have went through two grammars and can't say as they did me no good. I prefer her engage in getman and drawing and vocal music on the piano."

The military authorities at St. Petersburg have decreed that in future foreigners shall not be allowed to serve in the army unless they are willing to become Russian citizens.

AT DINNER.

First guest—Do you prefer morning papers or gratin or fried-crisp biscuits?
Second guest—Crisis biscuits, please. Editorials are very indigestible, you know.—Munsey's Weekly.

A PRIVATE "TIP."

"Some sinner is castin' reflections 'pon this here church," announced the Rev. Ponder Grubberry, "by puttin' chicken feathers in de contribution hat. Ef dat pusion don't cease he's wickedness dar'll be somebody dat's goin' ter be catcched some moonlight night, shuah as I's standin' heah."—N. Y. Herald.

Wanamaker, I. T., has a colored female postmaster.

OFFICIALLY DENIED.

"Poor fellow, you are badly hurt," said a man as he assisted a wounded passenger out of the wreck.
"No, I'm not," replied the injured man, who happened to be an official of the railroad.
"There's been no accident. You just imagine one. You've been hypnotized."

Geo. Bancroft, the American historian, has celebrated his ninetieth birthday.

AN EARNST CONVERT.

Colonel Hooks—I hear you have been converted, Uncle Rastus?
Uncle Rastus—Yes, sah; I've done got religion.
Colonel Hooks—No more chicken stealing, eh?
Uncle Rastus—No, indeed, sah!
Colonel Hooks—And no more playing pelley?
Uncle Rastus—Well, sah, I buys the policy shah, but I takes 'em de subject o' a powerful deal ob pr, sah.—Puck.

The Catholics of New Mexico, under the generalship of Jesuits, have voted down the constitution under which that territory was to enter on statehood, their objections being to its provision of public in place of their parochial schools. This keeps New Mexico out of the Union for the present.

"Wanamaker has discharged one of his clerks."
"What for?"
"For telling the naked truth."—New York Journal.

Uncle Pete having been landed upside down and his head strewn for a quarter of a mile along the road, Dr. John J. Mayhew, an eye man, has been called in to examine him, but he couldn't remember what it was. I shouldn't be surprised if it was de berry one.—Harper's Weekly.

Mr. Jaunce—I sells you dot coal at a great sacrifice.
Customer—But you say that of all your goods. How do you make a living?
Mr. Jaunce—Well, I put I makes a schmall profit on the paper and string.—N. Y. Weekly.

Emperor William recently ordered a thorough examination of all children in the manufactory and offices of the German government, and sent all the delicate ones to the seashore, at government expense, for a fortnight's enjoyment of the sea breeze.

THEY NEVER DIE.

GABRIEL (reading)—Jean Jacques Veranilles, a noted Frenchman, is dead at the age of 107.
Larkie—He must have been engaged in a very beautiful profession and have lived so long.
GABRIEL—He was a duelist.—N. Y. Sun.

IT WAS, YET, DESERVED.

America—Why are you so angry at having your poem reproduced in that paper?
Great poet—Because the editor has appended a note to it, saying that he reproduces it not on account of its merit, but to show the kind of rot a man with an established reputation can get accepted.—Life.

A telescope, of Chinese manufacture, has recently been discovered in Peking, China, that is more than six hundred years old. The instrument is made of brass, and was put together in 1280. It was stationed on the terrace of the royal palace for four hundred years, and was then mounted in the observatory of Peking, by command of Emperor Kang. It is, notwithstanding its great age, still in the best condition, and its magnifying power is no greater than it would astonish our modern astronomers. It is evident that the Chinese have been in advance of us in many things that Western nations boast of as their own invention, and that they have been known in the Celestial Empire centuries before modern nations discovered them.

Modern writer—The entire first edition of my book has been taken already!
His friend—It has? Why, I inquired at all the news stands, and they had it.
Modern writer—No, the police took it.—Light.

MOVEMENTS OF MEDIUMS.

S. N. Aspinwall is holding meetings at Minneapolis.

Dr. W. L. Jack may be addressed at 16 Beacon street, Boston.

Mrs. Carrie M. S. Twing speaks in Newbury port in November.

Abbie N. Burnham lectures in Attleboro, Mass., November 9th.

J. W. Kenyon and wife are booked for November at Bedford, Mass.

Mrs. R. S. Little is lecturing for the Temple Spiritual society at Boston.

Oscar A. Edgarly will speak in Salem the first two Sundays in November.

Address W. J. Colville, Gedyney House, Broadway and Fortieth street, New York.

Dr. and Mrs. Nickless will remain in Sumnerland a short while after the camp meeting.

Mrs. Mary C. Knight-Lyman has been lecturing in Middlefield, Ohio. Address Fulton, N. Y.

Mrs. Abbie Burnham may be addressed for engagements at 530 Tremont St., Boston, Mass.

G. W. Kates and wife may be addressed until further notice at 251 Frankford Ave., Philadelphia, Pa.

Charles Dawbarn speaks for the First Spiritual Society of San Diego, Cal., till the middle of November.

Mrs. Jennie B. Hagan speaks during November in Washington, D. C. Address, South Framingham, Mass.

Iron, Sidney Dean will speak in Worcester, the Sundays of November; in Springfield during December.

Mrs. Nettie M. Holt, of 46 Russell St., Charlestown, Mass., will fill engagements for lectures and platform tests.

Mrs. Clara Field-Conant has removed to 210 St. Washington D. C. She is ready to answer calls to lecture.

W. F. Peck lectures in Somerville, Ct., Oct. 26th; November, in Springfield, Mass.; December, in Williamstown, Ct.

Dr. J. M. Temple, healer and platform test medium, is located for the winter at 54 North High street, Columbus, O.

Dr. J. C. Phillips, the noted psychometrist, has located for the winter in Chicago. He may be addressed at 315 West Van Buren St.

Edgar W. Emerson will lecture and give tests the Sundays of Nov. for the Union Society of Cincinnati address him at 46 Baymiller street.

Rev. James DeBussanane, Ph. D., and inspirational and trance speaker, will make engagements for the fall and winter. Address: Boune Terre, Mo.

In Dec. and Jan. B. A. Beale is at Indianapolis, Ind. He would be pleased to hear from societies in the West for engagements; open dates November, February, March and April.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

John Wm. Fletcher will speak in Providence, R. I., the last two Sundays in October; in Brooklyn in November. He will pass the winter in New York City. Address for the present, care Banner of Light, Boston.

Mrs. Myra P. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

Frank G. Wilson is prepared to accept engagements to lecture at places within 100 miles of Mantua, Ohio. Mrs. Wilson will furnish appropriate vocal and instrumental music for meetings. Will also engage for funerals. Address, Box 39, Mantua Station, O.

Persons or societies in Oregon, Washington or Northern California wishing the services of Moses Hull, or Mattie E. Hull, or both, for one or more lectures, can secure their services for the last half of October or the first half of November by writing soon. Address, Portland, Oregon.

Helen Stuart-Richings speaks for the Mediums' Home Society of Indianapolis the five Sundays of November; for the Union Society of Cincinnati during the month of December, and desires an engagement for the month of January, 1901. Address: Roosevelt House, Indianapolis, Ind., until Dec. 1st.

Mr. Lyman C. Howe will lecture on the Sundays of November in New York, and during Dec. in Philadelphia, Pa. Prefers engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1901. First call first served. Address Box 379 Fredonia, Chautauque Co., N. Y.

Geo. A. Fuller, M. D., Secretary of Lookout Mountain Camp meeting Association of Spiritualists, will return East in January, 1901, after an absence of two years. He has the following engagements: February 1st and 8th, Portland, Me.; February 15th and 22nd, Worcester, Mass.; March 1st, Brockton, Mass.; March 15th and 22nd, Norwich, Conn. He also has the following camp meeting engagements: From the first Sunday in July to the first Sunday in August inclusive, Lookout Mountain, Tenn.; from August 9th to 16th, inclusive, Niantic, Conn. Would like to make further engagements. Address: Lookout Mountain, Tenn.

Written for The Better Way.

Trees.

BY MRS. S. C. ALLEN.

Lift up your heads, ye tall trees,
O, lift up your branches too—
Sun-crowned are your trembling leaves,
Star-gemmed with sparkling dew.

Proudly ye stand on the hill top
On the valley's low sloping plain;
Tossing your heads to the wild breeze,
Or bowing them low to the rain.

Braving the tempest's mad passions,
Loving its smiles or its tears;
Clinging from bud into blossom;
Beating the fruitage of years.

Echoing thro' the blue vault of heaven,
Thrilling the ambient air
To your wordless songs of music
Its glorious symphonies rare.

The nest of the wild bird is hidden
Midst your branches and leaflets fair,
While mother bird is tenderly keeping
Guard over her nestlings there.

Together the seed and the acorn,
With the violet's modest grace,
Look up to ye, forest monarchs, for wisdom
That knows no contention of place.

B. P. Foote, Clinton, Ia.—Dear Sir: After giving the Spectacles and Magnetized Compound you sent me last July a thorough trial, I found them just what I needed to rest my eyes. The Magnetized compound did so much for me that my eyes are in good shape now. I call them entirely cured, and your Magnetized Compound is perfection. May the good angels help you in the wish of your spiritually friend. Mrs. A. M. CHAPIN, Norwich, N. Y.

A. T. Stewart is said to have invented the term "C. O. D."

Something of Extreme Importance.

The demand for knowledge has assumed proportions truly astounding. Our age has advanced and progressed to the time when

"Knowledge to their eyes her ample page,

Rich with the spoils of time" * * *

Is unrolling herself everywhere. In the varying occupations of our individual capacity, as in the activities of our collective life, there is constant demand for the Newspapers cannot supply it all. As high-priced encyclopedias are not within the means of every one, an eastern firm has placed at our disposal the Mammoth Cyclopædia, which we will send to any address, postage paid, including a year's subscription to THE BETTER WAY for \$2.60. This is the same work we offered some time ago for \$1.00, but have reduced it in order to give our old subscribers and those who will subscribe the benefit of this unprecedented offer.

Our Latest and Greatest Premium Offer!

THE MAMMOTH CYCLOPÆDIA, IN FOUR VOLUMES.

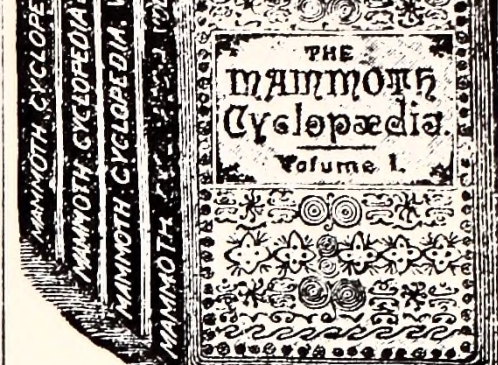
A Great and Wonderful Work.

CONTAINING

2,176 Pages

AND

620 Beautiful Illustrations!



THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CYCLOPÆDIA, Volume 1.

THE MAMMOTH CY